

W A R WITH DEVILS.

B Y

ISAAC AMBROSE, Minister
of the Gospel.

Revel. 12. 7.

And there was War in Heaven, Michael and his Angels fought
against the Dragon; and the Dragon fought and his Angels.



LONDON,

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RAW
WITH
DAVIL

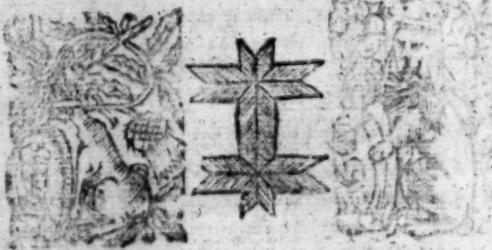
BY

James Amrose, M.D.

of the College

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ENDOW

The Author of this Comedy, at the Rose and Crown, 8, St. James's Street, and at the Royal Exchange, 14, Cornhill, is desirous to inform the Publick, that he has

TO
JESUS CHRIST,
THE
ETERNAL SON
OF
GOD,

The brightness of his Fathers Glory, the express Image of his Fathers person: the substantial Wisdome of God, and Power of God, & Word of God: the Way, the Truth, and the Life; the Gulden Hinge on which mens Salvation turns; the Food, the Robe, the Rock, the Refuge, the Strength, the Deliverer of his People; the real Protector, Physician, Shepherd, Saviour of all that trust in him; the true Light, true Vine, true Rock, true Fountain opened for sin and for uncleannesses; the Water of Life, the Dew of Heaven, the chief Corner-stone, the Sun of Righteousness; the Glory of his People, the Desire of Nations, the Hope of Salvation, the consolation of *Israel*.

My Lord, and my God; my hiding place from the wind, and my covert from the tempest; my shadow, cloud defence & Tabernacle; my cleft of the Rock, & secret place of the stairs; my dearest Patron, and choicest Friend in all the World, (for all others, men or Angels are but instruments, and subordinate, if they'll act as such.) This worthless work, & last piece of Practical Divinity, with all I have, & all I am, do I submissively offer yield, consecrate, & dedicate. And Oh that I, & all I bring, may find acceptance with him, through his glorious merits! whose promise it is, not to despise the day of small things; and in no wise to cast out, or to shut the doors against them, whom his Father hath given Him.

TO THE
RIGHT HONOURABLE
Sir ORLANDO BRIDGMAN, Kt.
Lord Chief Justice of his Majesties Court
O F
Common Pleas

Right Honourable;

I have known you from your childhood; and when I call to remembrance
the unfeigned Faith, which dwelt first in your Grandmother Lois, and
your mother Eunice (if I may so call her of Pious memory) and I am
perswaded in you also ab incutabilis, I cannot but comfortably hope, that
the same Seed of God sown in your heart by the Spirit so early, doth still remain,
and abide in you to this very day. Many changes have you seen, and run
through, in these few days of the years of your Pilgrimage, and yet I hear the
same Faith, and Love, and Spirit of moderation continue with you as at the
first, and increase in you daily like the Rivers drawing nearer to the Ocean.
My heart rejoiceth in this good report, and I know not what more to beg
of God for you, as truly necessary in this World, then that you may abound
in these graces, of Faith in Christ, love to the Saints, and moderation towards
all men. In acting the first grace you look Heaven-wards; in the second on those
that are heavenly; in the third on the divided interests of them, who should
study and practise mutual forbearance, and condescension towards each other.
Oh that in this last we had many more imitators of his Majesty that now
is, or of you that walk in the steps of so gracious a Sovereign! It is observed
that in the Primitive times, while the true Church was still known by its
Faith, and Love, and Moderation, and sweetnes of deportment towards
all its members; that on the contrary the Arians, and Donatists, and such
like, were still dividing, and separating, and rigorously imposing on others
unnecessary things. If I may speak without offence to any, were it not happy
with us, if all that agree in the Substantials and Essentials of Religion,
would make it their main work to press Faith and Holiness, and allow a li-
berty to each other in indifferent things? were all as sensible of the advantage we
give to the common enemy, (I mean the Papists) as I am, that live and reside
amongst them, -I suppose we should be more willing to unite our selves, and to
bear the burthens of one another in love. It was a working meditation of St.
Hierome, That whatever he did, he thought still be heard that sound of the
Trumpet, Arise ye dead and come to Judgment; the same meditation is held
forth to us, to perswade us to unity, or at least to moderation. Let your moder-
ation be known to all men, the Lord is at hand; it were said that when he
comes, he should find us smiting our fellow servants; Oh that rather we may,
cherish

Phil.4.3.
Math 24:49

Rom. 14. 27.

The Epistle Dedicatory.

cherish one another, and help one another to promote those essential Duties wherein the Kingdom of God especially consists, viz. righteousness, and peace, and joy in the Holy Ghost. These are the things, wherein you were trained, and wherein you profited, and which I hope, and desire you will promote to your dying day. *O* that that golden rule were written on the doors of all Christians hearts ^{1 Tim 2 22,} follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. We have enemies enough to wrestle with, even against Principalities, Powers, Rulers of the darkness of this World, and Spiritual wickednesses in heavenlies; and we have many friends that wait upon us, and minister to us, and persuade us in their Spiritual and mysterious way to those essential Duties of Peace and Patience, Gentleness and Meekness; of both these you will read in the following Treatise; and they will lead you on to another Duty of looking unto Jesus, wherein if we spend all the time we can spare, for such a contemplation, we shall find work enough besides unneccesaries, to busie our minds and consciences upon; And surely blessed is that servant (let the world say what it will) whom his Lord, when he cometh, shall find so doing. ^{Matthew 24, 45.} I know you are full-handed with several high and necessary imployments, I resolve therefore to make no long Epistle, If you please to patronize the following Work of War with Devils, and Communion with Angels; both which I hope you will find consonant to holy Scriptures, I shall be yet more ingaged to acknowledge myself, and to remain,

Your Honours

Humble, faithful Servant in Christ

ut olim, ut semper,

ISAAC AMBROSE.

To

To the Christian

R E A D E R.

Amongst the means, duties, ordinances, which once I discover in their right method, manner, and proceedings, I observe three Ordinances made little use of, though most necessary. The first is *War with Devils* held forth in *Ephes. 6. 12.* the second is *Ministration of and Communion with Angels*, held forth in *Heb. 1. 14.* the third is *Looking unto Jesus*, held forth in, *Heb 12. 2.* These three have some suitableness among themselves, and accordingly I have observed some suitableness in this Work: In themselves it is suitable that *War with Devils* should have encouragement from holy *Angels*, and yet that we should not stay there, or dwell on them, but look a little further, and rest on nothing on this side Jesus Christ. In the work, I have first enlarged by way of preface on each Duty; I see they are Ordinances little practised, or made use of, and therefore I thought a confirmation of each Duty, and a perswasion to it, as well as direction in it, was not altogether labour in vain: In the direction it self, I have followed each one from first to last; *War with Devils* begins with the beginning of our life, and continues to death: *Ministration of and Communion with Angels* begins at our beginning, and continues till the ending of this World, or Resurrection day: *Looking unto Jesus* begins with Eternity, and continues to Eternity; it minds what was before the World was; and minds what shall be, when time shall be no more. Now in that I have observed such a correspondencie in all these Ordinances, I thought it not amiss to joyn all these together; and though for the largeness they contain two volumes, yet to comprise them in one Work. Thou hast now my last Works of Practical Divinity that ever I mean to publish to the World; and if last words are wont to bear the greatest weight, and to make the deepest impression, much more let these last Practical lines, find some entertainment from thee, and acceptance of thee, for thy spiritual good. This (next to Gods glory) is my chiefest aim: and so I leave thee, and the Book together in Gods hands: may his spirit inspire good motions, whilst thou readest my directions, and bring them to good issue: It is the Prayer of

Thy unworthy Friend, and

Servant in Christs Vineyard.

Isaac Ambrose.

The

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W A R

W A R

WITH

D E V I L S.

The First Book.

EPHES. 6. 12.

We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickednesses in Heavenlies.

CHAP. I. SECT. I.

The Coherence, and division of the Words.

Amongst other exhortations, our Apostle gives in this, *Be strong in the Lord, and in the Power of his Might*: And to this end he propounds. 1. The Means, *put on the whole Armour of God*: And 2. The Motives, drawn from a Christian Fight and Combate; wherein is 1. The kind of Combate; called *Wrestling*, we *Wrestle*: 2. The Combatants themselves; to wit, Christians and Devils; we are the Defendants, and they are the Assailants: They, who are they? 1. Negatively, or Comparatively, *not flesh and blood*: 2. Affirmatively, or Positively, *Principalities, Powers, Rulers of the darkness of this World, and spiritual Wickednesses in (or about) Heavenlies.*

SECT. II.

Of the several Doctrines deduced from the words.

From every part we may deduce a several Doctrine; as 1. *our spiritual Combate is a wrestling*. 2. *All Gods People are to be in the Fight*. 3. *Our Enemies are more than Flesh and Blood*. 4. *They are mighty and malicious Enemies that war against us, even Principalities, Powers, Rulers, and Spiritual Wickednesses*. My design is to insist on the first; only we shall begin with the three latter, and briefly say something of every one of them.

CHAP. II. SECT. I.

Of the first Doctrine to be handled.

ALL Gods People are to be in the Fight, *We* wrestle. This we is either Exclusive, or Inclusive. 1. Exclusive, not the Wicked: 2. Inclusive, but *we* that are Saints, and the People of God.

1. Not the wicked, they serve not in this War; instead of fighting the Lords Battles, they spend their time in Chambering and Wantonness, in Lusts and Uncleanness, in Carelessness and Idleness: they sleep in security, they make no resistance, for they are

I Ia. 28. 15.

are altogether ignorant of Sathan's assaults. Oh that mens eyes were opened! Oh that such men would know they are none of the *We* in this Text! they are not the Lords Soldiers, but the Devils Revellers; and therefore they fight not against him, nor will he fight against them: for they have made a Covenant with Death, and with Hell are they at agreement.

2 Tim. 4. 7.

2 Cor. 10. 3,4.

Heb. 10. 32.

2 Tim. 6. 11,

12.

Matth. 4. 1.

2. All the Saints must be in this fight, *We* wrestle. I Paul, and you *Ephesians*, and all Gods people, from first to last. First for Paul himself, I have fought a good fight; and then for Paul and others joyntly, for though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Or, if we may bring in the example of Gods Saints in all ages; Adam had his combate; Job his temptations; Moses, and Aaron, and Lot, and David, and all the Patriarchs, and all the Prophets had their several onsets: nor was it thus only before Christ's time, but since his coming, Peter was winnowed; Paul was buffeted; the Hebrews indured a great fight of affliction; and Timothy was encouraged by Paul, Thou O man of God, fly these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness, fighting the good fight of Faith; but to what purpose should I instance? never was there any member of Christ's Church, who was not exercised with this Christian warfare: not Adam in innocency, nor the Apostles of Christ; no, nor Christ himself, when he was upon Earth; Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.

S E C T. 41. *Use.*

Use 1.

2 Tim. 2. 3.

Acts 14. 22.

2 Cor. 1. 1.

23,

26,

27.

Use 2.

Are all Gods people to war with Devils? then consider all of you what Religion will cost you: You that are strangers know, that a Christian Soldier must endure hardness; Thou therefore endure hardness as a good Soldier of Jesus Christ. Saints must be winnowed, and buffeted, and tryed, and tempted; sharp war, sudden violences, dreadful dangers, are the portion of Gods people; They must through much tribulation enter into the Kingdom of God: They must proceed from one affliction to another, and out of one temptation into another: was it not Paul's case? How was he in labours more abundant, in stripes above measure, in prisons more frequent, in death oft, in perils of waters, in perils of Robbers, in perils by Countrymen, in perils by Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils amongst false Brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness? Certainly, Christianity is not so easie as many take it to be. I speak not these things to dismay any, but to awaken all, and to advise all to cast up their accounts, and to be resolved men.

2. Are we to fight with Devils? then courage Christians! you that are of the right stamp, of the number of this *We*: O be not you dejected because of the Enemy, but be you of good heart! what, are you afraid of Sathan's Fiery Darts? know, they are but as the waves tossing the Ark, yet saving Noah: or as the Whale swallowing up, yet preserving Jonah: or as the Dragon pursuing the Woman, yet procuring her greater preservation: or as the File grating the Iron, yet making it clearer and brighter than before: or as the Mill grinding the Wheat, yet making it useful: or as the Coals heating perfume, yet making it thereby more odoriferous. You say this war is troublesome; this indeed is Jacob's voice, for never an *Esau* complained thus: but do not you feel your spirits sharpened, your pride depressed, your flesh cooled, your old man destroyed, your new man renewed day by day? tell me, are not you provoked to more earnest and ardent Prayers by this war? do not you accustom your selves to more patience, as now experiencing the fragility and frowardness of your Natures? are not Sathan's temptations as thorns in your ways, to keep you from straying and running wrong? O then be not you afraid: Come, enter into the lists, and fight valiantly: it is an honest war: Christ invites you to it, and he will dead you, and never leave you in it: what needs more? Be strong, and of a good courage.

C H A P. III

Of the second Doctrine and Uses.

OUR Enemies are more than flesh and blood: *We wrestle, but with whom?*

1. Negatively, *not with flesh and blood*: or rather comparatively, not only, or not so much with flesh and blood. By *flesh and blood* is either meant man, as having a bodily substance consisting of flesh and blood: or our bosom-corruptions, so often called in Scripture *flesh*; *the flesh lusteth against the spirit*, and sometimes *flesh and blood*; as *flesh and blood hath not revealed this*: and *flesh and blood cannot inherit the Kingdom of God*. Gal. 5. 17. Matt. 16. 17. 1 Cor. 15. 20.

1. If by *flesh and blood* be meant the former, it hints to us our weak and infirm Natures: q. d. our adversaries are not such as we are, they are not poor, weak, inconsiderable Enemies: when the Lord speaks our frail condition, he gives it the like expression, *my spirit shall not always strive with man, for that he also is flesh*; and the Prophet *Isaiah* Gen. 6. 3. Isa. 31. 31. hath the same expression concerning the Egyptians, *Now the Egyptians are men, and not God; and their Horses flesh, and not spirit*. In this sense the Apostle removes the usual militia, or more tolerable conflicts, q. d. We wrestle not so much with man, as with Devils; we wrestle not only, or chiefly with flesh and blood, weak, frail, foolish, visible, or mortal creatures, alas! what are they? the enemies that we fight with are more than flesh and blood, more envious, malicious, furious, dangerous, numerous, more subtil, powerful, every way fearful: and therefore in comparison we wrestle not with *flesh and blood*: we matter not man, we mean no such combatants.

Here then I must leave our martial men, whose war is with *flesh and blood*, and 'tis *use*: well if it be not only with *flesh and blood*, and nothing else. The Apostles question needs but application, *from whence come wars, and fightings among you? come they not hence, even of your lusts that war in your members?* q. d. you have wars and fightings among your selves, if they were only with foreign enemies, they were more tolerable; civil wars are ever worst, and whence are these? are they not of a base original and descent, of the image of Lust? O the covetousness, pride and ambition that is amongst you! O the loathing, rejection and disobedience of the Gospel of Christ? O the dear and high esteem, advancement, and vile embracement of the interest of this present world! do not worldly private interests bear the sway? and what are these but lusts? and what are the effects of lusts, but wars and fightings amongst your selves? In way of application; Oh that I could not truly say, *we wrestle not against flesh and blood, but against Devils*? Or, oh that I could not truly say, *we wrestle not against Devils, but only against flesh and blood*: But my design is not to intermeddle with outward wars, it is a more inward and spiritual work I have in hand.

2. If by *flesh and blood* be meant the latter, *viz.* our bosom-corruptions, it hints to us our strong enemies, strong indeed, q. d. We have enemies within us; do we not feel how the *flesh lusteth against the spirit*? and are not these enemies as the Sons of *Zerubbabel*, too hard for us? but that is not all, for Satan who is yet stronger, strikes in with the flesh, and by this means we wrestle not only with flesh and blood, naked corruptions, but with Satan in them; our flesh is strong, but when it is edged with Sathan's policy, and backt by Sathan's power, oh how strong is it then?

This enemy within us the Holy Ghost deciphers by many names; it is called *the old man*; *the old Adam*; *the earthly, carnal, natural man*; *the sin which is inherent, and dwelleth in us*: *the adjoyning evil*: *the Law of the members*: *the lusts of the flesh which fight against the soul*. By all which is signified our corruption of nature, derived from our first Parents, whereby we are made backward to all good, and prone to all evil. Every man is Jam. 1. 14, 25. *tempted, when he is drawn away by his own concupiscence, and is enticed; and then when lust hath conceived, it bringeth forth sin, and sin when it is finished, it bringeth forth death*: The Apostle here intimates, that as Satan is the Father, so flesh is the Mother of sin, which receiving Sathan's temptations into a fruitful womb, it doth conceive, nourish, and bring forth sin; and when sin is born, like a deadly stinging Serpent, it brings forth death both to Body and Soul, unless the poysen thereof be took away by the precious Blood of Jesus Christ.

Use.

And what, my Brethren? are our enemies more than flesh and blood? Oh, the sad condition of men that provide not for this war? Christians! how doth it concern you to stand upon your guard, and to be in use of all means against flesh and blood? if a City were besieged with forrein forces, and they within knew that they harboured home-bred Traytors, would they not lay hands on them, and put them to death? My Brethren, your Souls are as Cities, besieged with all the power and policies of Devils, and you have within you home-bred Eneinies, even your own *flesh and blood*, and these seek all occasions to betray your Souls into the Devils hands; is it not time then to mortifie the flesh, and lusts thereof? is it not time then to implore the aid and assistance of Gods Spirit, whereby you may be strengthened and inable to stay those lusts, which war against the Soul: these are in some respects more dangerous and pernicious than Devils themselves; they are within your bosoms, and like secreit Traytors, they open the City-Gates, yea, they disarm you of your weapons, and lay you naked to Sathan's invasions and temptations: Probable it is, that Sathan could never vanquish you, unless the flesh and the lust thereof did betray you into his hands: probably this policy could never circumvent you, unlesse thesee secreit Traytors did give him continual intelligence of all advantages. Sure I am, the Devil is but an outward cause of Sin, he cannot compel or force you to Sin, but your lusts helpon; Oh, then how should you watch over your bosom-corruptions, and be in use of all means for the mortifying of this *flesh and blood*!

C H A P. IV. S E C T. I.

Of the third Doctrine.

They are mighty and malicious enemies that war against us, even *Principalities, Powers, Rulers of the Darkness of this World, and Spiritual wickednesses in Heavenlies*: Thus are they positively described. I shall a little search into the words, that we may understand, what puissant enemies we have against us.

1. *Principalities*, they are not only Princes, but *Principalities*, in the abstract; it sets forth the eminency of their Government, above all the Princes in the World: other Princes rule in some parts, but Sathan rules over all the Earth: Hence sometimes he is called *Prince of the World*, and sometimes *the God of this World*; he could tell Jesus Christ, that *all the Kingdoms of the World, and the glory of them were delivered unto him, and to whomsoever he would he gave them*. I do not say that the Devil spake truth to Christ; for the World was not his either in possession or disposition; for possession, *the Earth is the Lords and all that therein is, the World, and all that dwell therein*; and for disposition, it is Gods Prerogative, and Peculiar, *By me Kings reign. All Powers that are, are ordained of God. He maketh low and he maketh high, it is the Most high, that beareth rule over the Kingdoms of Men*: Yet this we grant, that Sathan is truly called the Prince of the World as it is corrupted; when the World departed from God to his Adversary, God in Justice gave Sathan leave to prevail and rule in the Sons of Disobedience; and thus Devils are Princes, or in the abstract *Principalities* over all the Earth.

2. *Powers*. They are not only powerful, but *Powers* in the abstract: (*i. e.*) they are cloathed and filled with a mighty Power, were Devils Princes only in their Style, and had no power, the title could not carry it; we little esteem of sounds, syllables, and words: have we not seen what the sword can do without a Title, and how empty the title is without the Sword? Well, but Devils have both; as they are *Principalities*, so they are *Powers*; they are *Princes of the Power*. What this power is, is past my telling, only if we look in the World, we may find it wonderful in several parts of it. As _____

1. For the Elementary part of the World, what Element is it, that he hath not power over? 1. Fire is the Element prepared for him; and he can (if let loose) send it down contrary to its nature from Heaven to Earth: thus one of the Messengers told Job, *The Fire of God is fallen from Heaven, and hath burnt up the Sheep and the Servants, and consumed them, and I only am escaped alone to tell thee*: it is called the *Fire of God*,

Joh. 14. 30.
2 Cor. 4. 4.
Luke 4. 6, 7.

Psal. 24. 1.

Prov. 18. 15.
Rom. 13. 1.
Dan. 4. 12.

Ephes. 2. 2.

Job 1. 16.

God, though caused by Sathan: it was not God, but Sathan that was the immediate kindler of it; and yet called the Fire of God, because of the strangeness of the Fire: it was a wonderful, great, and extraordinary Fire; some think it was a flash of Lightning, and it is more probable, because it is said to fall down from Heaven. *Sathan carly on Job, can do mighty things, command much in that Magazine of Heaven, where the dreadful 1. 16.*

artillery, those fiery meteors, which make men tremble, are lodged and stored up. For instance, he can discharge the great Ordnance of Heaven, Thunder and Lightning; and by his Art he can make them more terrible and dreadful than they are in nature.

2. The Air is his own element, wherein now he reigneth; he is *Prince of the power of Ephes. 2. 2.*

the air (i. e.) of the airy Dominion or Princedome. The Jews have a tradition, that all the space between the Earth and the Firmament is full of Troops of evil Spirits, their Chieftains having their residence in the Air. *Augustin and Hierome tell us, Aug. de Civit. Dei. 1. 8.c. 22.* that this was the opinion of all the primitive Doctors: Now if there they are as *Hier. in Ephes. 6.* Princes, and have Power, no wonder if they can violently move the air, and cause tempests and storms: thus another messenger told Job, *There came a great wind from Job 1. 19.*

the Wilderness, and smote the four corners of the House, and it fell upon the Young men and they are dead. Sathan being left to his own dispose, can raise and enrage storms and tempests. *I believe (faith one) Sathan cannot raise so much wind by his own Power, carly on Job: and at his own Pleasure, as will wave a feather; but when God saith, Go, and do such 1. 19.*

things, then he can raise wind enough to move Mountains, and raise the Foundations of the profoundest and strongest Building's. Thus Jobs Children were buried in the ruines of their House, by a Puff (as one calls it) of the Devils mouth. 3. The water is an Element commanded by him; he can trouble the Seas, and cause such Waves and Billows to arise, as shall swallow up Ships and men: he can make such surges as shall swell over banks: It is Mr. Gurnalls expression, *He can hurle the Sea into such a commotion, that Gurnals Christ the depths shall boil like a Pot, as if Heaven and Earth would meet.* I cannot but think *bian Amoor.*

the Devil was in that storm, when the waves beat into the Ship wherein Christ slept for being awoke, *He rebuked the wind and said unto the Sea, peace, be still.* *πεφίμωσε, a Mark 4. 39.*

word that sometimes he used to the Devil, Luke 4. 35. q. d. be musled Satan, thou Luke 4. 35.

stirrest these waves: had my disciples believed, as they should have done, thou hadst not done this; by Faith Sathan avoids, and by Diffidence Sathan re-enters and is full of rage. 4. The Earth is an Element over which he rangeth; when the Lord asked him, *Whence comest thou Sathan?* he answered from going to and fro in the Earth, and from walking up and down in it: Sathan here speaks like a Prince that had gone about his Countries to view his Provinces, his Kingdomes, and Cities, *I come (faith he) from visiting my several places and Dominions:* and though his intent be to devour men, yet in reference to this very element, he can cause Earth-quakes, throw down the strongest buildings, root up the best settled Trees, and move all things.

2. For the sensible part of the World, he can enter into the bodies of Beasts, and ast them at his pleasure: we have one notable instance of a Legion of Devils, entering into *an herd of Swine, and the herd ran violently down a steep place into the Sea (they were Mat. 5. 13.*

about 2000.) and were choak'd in the Sea: An easie thing it is with Sathan to hurry up and down the bodies of Beasts, and make them with violence rush hither and thither: and they have no less power on the bodies of men; have they not possessed them, Mat. 17. 15.

and made them lunatick, and so vexed them, that oftemtimes they have fallen into the Fire, and oftemtimes into the Water? Nay, have they not made some deaf, and dumb, dash- Mat. 4. 5. 8.

ing them, and tearing them, till they foamed, and gnashed with thir teeth, and even pined away? or (if I may say more) have they not sometimes carried and hurried up and down even in the air, the bodies of men? I could instance in that Sacred body of Christ,

whom the Devil took up into the Holy City, and set him on a Pinnacle of the Temple: and after took him up again into an exceeding high Mountain, and there shewed him all the Kingdoms of the World, and the glory of them. That Sathan can transport the bodies of

Witches, many Histories record: and that he can bewitch the bodies of Unbelievers none will deny: but here Scripture speaks of a power that the Devil had over Christs body, and elsewhere, of a like power that he had over the bodies of the Saints. Job is one instance, and the Daughter of that woman of Canaan, that was a Daughter of Abraham, may serve for another instance: and if the Lord should not restrain the malice and power of the Adversary, we might have as many instances as there are men and women in the World.

3. For the Souls of men, which we call the intellectual part of the World, he hath a great

a great power over them. 1. He can work on the understanding : he can penetrate into the fancy, which is the Organ of the internal senses, and move those phantasms he finds there, and by that means excite various thoughts in the understanding and persuade to this or that; do we not experience his power within us? do we not perceive evil thoughts injected into our minds against our wills? not that Sathan imports any new thing into our minds, which he found not in our fancies before : it is usually delivered in Schools, *That the Devil cannot put into the fancy new species of things, and such as the senses had never any knowldg of; as he cannot make a man born blind, to dreame of colours, and their differences*: but he can make many compositions and deductions of those various phantasms he finds within, and accordingly move the understanding to this or that. 2. He can move the will ; I cannot say absolutely he can determine it : the bowing, bending, turning, and forming of the will efficaciously, is only proper to God, yet can the Devil act something as towards the will, and his acting carries a kind of power with it, though God only can determine it. The will may be said to be moved, or bowed, two ways, either inwardly or outwardly : the internal mover or agent, is either our own natural inclination, and propension to its object, God himself who is the Author of that natural inclination : now in this way, there is nothing can move the will, but God and our selves. The external mover or principle, is either the object propounded to the will, the understanding having apprehended it as good ; or the affections and concupiscence which reside in the sensitive appetite, for by them is the will often seduced, and drawn to consent : very passions can make that many things which are evil, may seem good to the will, and so incline it to imbrace them : Now this is certain, that Devils can propound an object ; and they can move and trouble, and affect our passions, they can stir up wrath, pride, covetousness, lusts in men ; and therefore externally they can move the will.

3. *Rulers of the Darkness of this World.* These words hold forth a proper seat of the Devils Empire ; he is not Lord over all, that is the incommunicable title of God, but a *Ruler of the Darkness of this World.* Where the time, and place, and subjects of his Empire are set down and limited.

1. The time when he rules, it is during the time of this world, immediately after Adams fall he began his rule, and while the World stands he will continue it without any change or alteration. Here is a difference betwixt the Devil, and any humane power; for these have but a short time: the same man that rules now will be dethroned within a few daies, or months, or years, by death, if not by treason : or suppose his line, or model of government continue longer, yet some observe that scarce any rule continues in one form above 600 years continuance : See Abraham's time from the promise of his Seed to the giving of the Law 430 years. See Israels time from their going out of Egypt, to the building of the Temple, 480 years. See Davids time, from the Anointing of him King to the death of Zedekiah, 470 years. What say we to our own Kindome? Caesar's time betwixt his invasion, and the rule of Valentinian, 500 years. The Saxons time betwixt their Heptarchy, and Egberts Monarchy, 460 years. The Normans time betwixt their Conquest, and the Union of whole Britain, 536 years. On what unfitness is majesty possest, that within a few years time, so much is altered? But the Devil hath a longer time, even so long as the World lasts, from the beginning to the end, until time shall be no more. Indeed when the frame of this World shall be taken down then shall the Devil be degraded, his Crown taken off, his Sword broken over his own head, and he himself become a close prisoner in Hell : In the mean he rules, and he will rule, during the time of this present World.

2. The place where he rules, it is here in this World below : he was a bright Angel in Heaven, and he sometimes ruled there ; but he would not keep in his own Chair of Estate, and therefore aspiring higher, he fell down into this neather World, and here now he rules. In the Air, and here about Earth the Devils have their mansions, and here they tempt, seduce, and do all the mischief they can to the Sons of men. I know it is our sadness, and trouble, that they are amongst us : *We, wo, wo to the inhabitants of the Earth in this respect!* and yet here is the joy of Saints, they have no power or rule in Heaven, whence they are fallen, and where the Saints happiness must for ever be: well may this make us long for Heaven, whiles we are on Earth : Soldiers in tedious and dangerous Voyages cannot but desire earnestly after Victory: Oh, (may we think) how welcome will triumph, and leading captivity captive be after war ! as the hopes of a safe Haven is to Mariners tossed up and down in troublesome Seas ; so is Heaven to Christians,

stians, whose life in this World is a warfare. O friends! look after Heaven, for on Earth is many a Snare, and many a Gin, and many a plot of Satan to undo your Souls, and to subject you to his Rule.

3. The subject, or persons whom he rules, they are *the darkness of this world.* (i) Such as have no life of Grace, no light of Knowledge; for by *darkness* is meant such who are in darkness; and they are of two sorts: first, those who are in state of sin, called *the work of darkness*: secondly, those who are in state of ignorance, compared to *darkness*; *Ye were sometimes darkness, but now are ye light in the Lord.* But I am Ephes. 5. 11. Ephes. 5. 8. discovering the Prince or Ruler, and not his Vassal: and therefore I shall pretermitt this title, and come to the next.

+ *Spiritual wickednesses.* They are not stiled wicked Spirits, or spiritual wicked ones; but in the abstract *Spiritual Wickednesses.* Oh, what Enemies are these! 1. They are Spirits, and not Bodies: if we had only to deal with flesh and blood, whether men or beasts, it were not so very much, though very terrible: but we wrestle: *not with flesh and blood, but with spiritual substances, with invisible Spirits.* An arm of flesh against poor fleshly Creatures were enough to startle us; Oh, what startling, fighting work have we had within these very few years? but how much more startling is an arm of Spirits, that can reach to Spirits? that know how to fight with us at all times, in all conditions, in all postures; whether we are alone, or in company, idle, or imployed; sleeping, or waking? that can fight invisibly, when we cannot see them; for as their nature, so are their assaults, such as by the eyes of flesh and blood cannot be seen? 2. They are *wickednesses*, as by nature they are Spirits, so by their condition they are evil and malicious Spirits, *spiritual wickednesses*, or Spirits of wickedness, (i.) most monstrously wicked, and malicious Spirits. Some observe, that the Devil hath his name ὁ πονεός, *the wicked one*, to denote his spiteful nature; he is not barely wicked, but maliciously wicked, he cannot endure that Souls of men should fare any better than himself; and therefore he makes it his trade, his delight, his main work to damn Souls. 3. Some yet go higher, saying, that these *spiritual wickednesses* are such, as provoke men to wickednesses of a spiritual nature; we wrestle (saith the Apostle) against whom? it is in the original πός τα πνευματικά της πονεός, (i.) *against the spirituals of wickedness*; as if these wicked Spirits should make it their great design, not only to beset us with gross and fleshly sins, but with sins spiritualized, or with spiritual wickednesses, such as unbelief, pride, hypocrisy, idolatry, blasphemy, &c. As black as Devils are, they can, if they will, appear as Angels of Light, and accordingly suit their temptations of the finest make.

But what is meant by the last word, *in Heavenliness*? I cannot say *Heavenly places*, but *Heavenly things*: as if the Apostle should say, the cause of this fight is not for Earthly things, it is an otherwise quarrel than is usual with us in our Battels: Devils will not fight for Lands, or Livings, for Riches, or Mines of Gold, but for *Heavenly things*; they would, if they could, bereave us of our God, our Saviour, Sanctifier, of all our hopes of Salvation, and Glory of Heaven.

SECT. II. Uses.

Are Devils thus mighty and malicious? then mind this, consider what Enemies you must fight against! Methinks, a serious consideration of their power should raise up your hearts to bless that God that keeps you from them. Oh, the mighty advantage they have over you! shoul the Lord but give the Chain, what work would they make in the World? how would they rend the Heavens, shake the Earth, undo all Men and Women in the World in an instant? My Brethren, I would not have you dread them too much; and yet because they are such mighty malicious Enemies, I would not have you slight them too much: I tell you there is nothing in this infernal World able to stand before them, no Creature, no Man. The good Angels indeed can Match and Master Devils; but if God stop his Angels, and withdraw his hand, they would quickly over-run, unquiet, unsettle all the World. Oh! then maintain such apprehensions of their greatness, as that you may for ever blest that God, who binds up such Enemies, that they do not the mischief unto which their nature inclines them, and inables them.

Are Devils mighty and malicious? then let all tempted ones fly to God, and relieve on his power; be they never so mighty, yet the Lord only is almighty; he hath all Devils

Use 1.

Use 2.

Pf. 1. 91. 1. Devils in a Chain, and he straightens or inlargeth it as he pleaseth : his power is not only in Heaven, but on Earth, and in Hell ; and here is the hope of Saints, here is their Tower of refuge : *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.* O then, that Gods people would in all danger haste to their fortres ! that they would say of the Lord, *he is my refuge, and my fortres, my God, in Him will I trust.* But the wiles of this nature we shall bring into the next point, and to that I hasten.

C H A P. V. S E C T. I.

Of the main Doctrine intended.

OUR spiritual combate is a wrestling. *Ἐγενέτο μάχη ἡ πάλη, there is a wrestling to us :* *οὐδέποτε μάχη, or we wrestle. πάλη dicitur, quia corpus ταλλέλω, id est, quatitur :* the Greek Word, according to the proper notation of it, signifieth such a strife as maketh the body of him that striveth to shake : and howsoever sometimes it is given to a strife of sport ; yet here it is used for a serious, and fierce fight and combate, so fierce as it may well make the Soul shake again.

But why is this combate called *a wrestling* ?

1. Because Satans fight is very close. This is the nature of wrestling, not to fight at a distance, but very near ; Satan is so near that he closeth with us ; yea, gets within us : he takes hold of the Heart within, the Soul within. Other wrestlers may catch at the Head, or Arms, or Thighs, or they may fold their Arms about the middle of the Body, and strive with it, but Satan is a Spirit, and enters into Spirits ; his wrestling is so close, that neither understanding, will, affections, nor any thing within can escape his fangs.

2. Because this fight is very violent ; wrestling is not an easie, lazy, idle combate : they that wrestle, do it with their might, and strength and utmost vigour. So deals Satan with us *he goes about as a roaring Lion*, he is very active to do mischief, he puts to his strength to devour our Souls ; and accordingly must we deal with Satan, *finally my Brethren, be strong in the Lord* ; as we must take Heaven by violence, *so we must escape Hell by violence* ; Devils are not to be dallied withal ; we must quit our selves like men, resist unto blood.

3. Because this fight hath in it many wrenches, windings, wiles, and arts. The cunning Wrestler carries it not meerly with his strength, but with his feats ; his eye is upon all advantages ; with a wrench, a turn, a trip, a sleight he gets the mastery : Satan in this respect is an eminent Wrestler ; he makes it his trade, and is well acquainted with all the mysteries of it : he hath thousands, and ten thousands of stratagems and wiles : he hath his βάθη & ροήματα as the Apostle calls them, that is, his depths, his profound plots and contrivances, moulded by malice and subtlety in his own large understanding, furnished with the experience of our corruptions, and the success of his many temptations for some thousands of years, managed with all the crafts and policies of the most dark and hidden corners of Hell : he hath his μεθόδοις, as they are called, *exquisite methods*, in the wily conveyance of his stratagems, in ordering his assaults, and spitting his fiery darts. And is it not our duty and prudence to be well skilled in his wiles, and to counter-work him in his crafts ? are we not therefore advised to *put on the whole armour of God, that we may be able to stand against the wiles of the Devil* ? As there is no standing without armour, so there is no fear of falling, if we are but armed and prepared for him : his wiles should make us wise unto salvation, that though he wrestle artificially with us, we may be able to stand.

4. Because in this combate each party hath usually his aids or seconds. It is thus both with Satan and us : First, he hath his aids : these are led under the conduct of those two Captain-Generals the World and the Flesh : This World is the Devils Darling, and chief Champion : on the right hand it encounters us with prosperity, it calls before us the golden Apples of riches, and how prone we are to listen to these Syren-Songs, our experience tells us : on the left hand it tempts us by adversity, turning its smiles into frowns, its allurements into threats, its offers of honours and riches, to proud menacings of poverty and ignominy : and how terrible these are in the eyes of flesh

and

and blood, the best hearts can tell. The flesh is the Devils darling, by which we understand the corruption of Nature : it fighteth and lusteth against the Spirit, it rebels against the Law of our mind, and leadeth us captive to the Law of Sin : *The flesh lusteth against the Spirit, and the Spirit lusteth against the Flesh, and these are contrary the one to the other ; so that we cannot do the same things that we would* : both these are Satans aids. Secondly, we have our aids ; as first God takes our part, and he hath appointed his own Sons General of the Field, called the *Captain of our Salvation* ; whenever we wrestle, he stands by with a reserve (as it were) for our relief at a pinch ; and if we will but call upon him at our need, he will never leave us, fail us, nor forsake us. Secondly, the Angels take our part : *Behold Chariots of fire upon the Mountains round about Elisha* : Wrestlers are usually compact with a ring, and such a ring have Saints, the *Angels of the Lord encamp round about them that fear him, and they deliver them*. Now what better aids, or seconds can we have than the Angels of God, and the God of Angels ? Surely, there are more for us than can be against us : Oh, the comfort of this !

Rom. 7. 19.

Heb. 2. 10.

Psal. 34. 7.

S E C T. II.

Use of Terror.

Is our spiritual Combate a Wrestling ? then wo to the Wicked, that never wrestle at all : Let them know, that they are not the Lords Soldiers, but the Devils Revelers, and therefore he fights not against them, because they are his friends, *When the strong armed man (Satan) keepeth his Palace, his goods are in Peace* : but when a stronger than he cometh to dispossess him, there will be many a rusle, and many a wrestle, and usually such a man will feel the Conflict. Now wo to them that are at ease in Sion : can we be Gods Servants, and not his Souldiers ? Is not Christs Church on Earth a truly militant Church ? in a warfare, as well as wayfare ? Oh, then what is their condition that are rid only by the Devil ! they will not grapple with Satan, they love to sleep in a whole skin, they crown themselves with pleasant Garlands of restful security, they imagine they may go to Heaven in a bed of down ; Oh, but what will be the end of these men ? the Devil hath already laid them on their backs, and there remains nothing more but to kick them out of their security into Hell.

Luke 11. 20.

Amos 6. 1.

S E C T. III.

Use of encouragement.

Is our spiritual Combate a Wrestling ? then courage Christians ! from those Words, be strong in the Lord, and in the power of his might, * one rightly observes, that the Christian of all men needs courage ; a cowardly Spirit is beneath the lowest duty of a Christian : the fearful are in the forlorn of those that march for Hell, the violent and valiant are they which take Heaven by force ; except thou canst prove thy pedigree by an heroic Spirit, except thou wilt dare to be bold in spite of Men and Devils, never think that thou art begotten of God. Oh, how uncomely a sight is it a bold sinner, and a fearful Saint ! one resolved to be wicked, and a Christian wavering in his Holy course ! to see Hell keep the Field, impudently braving it with displayed banners of open prophaness, and Saints to hide their colours for shame, or to run from them for fear, who should rather wrap themselves in them, and die upon the place.

* Gurnal's Christian armour.

Revel. 21. 8.

Take courage therefore, O ye Saints, and be strong. When Joshua was to march before Israel into Canaan, the Lord was fain to raise up his Spirit with redoubled words, Be strong and of a good courage. — Only be thou strong and very courageous. — Have not I commanded thee ? be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest. I say the same to you, who are to march through this Wilderness into that heavenly Canaan, Take courage, for the Lord your God is with you : what if Devils come behind, and trip up your heels ? Nay what if they fly in your faces, and grapple with you hand to hand ? any weak David may wrestle with Goliath, so long as the battle is the Lords, and that he

Josh. 1. 6, 7, 9.

come to the Field in the Name of the Lord of Hosts, the God of *Israel*. But motives I shall reserve for the next use.

SECT. IV.

Use of Exhortation, with Motives.

IS your spiritual Combat a wrestling? Come then, fall on the duty: here's a world of Devils ready to encounter: you may imagine (and really it is so) that they come swiftly, furiously, strongly, their arms spread wide, and their fangs are open, and if they can, they will fasten on the whole man; their aim is to throw body, soul, and all into Hell. What will you do now? Will you turn your backs and fly? shall the Devil conquer without a stroke? now God fordid! I beseech you stretch forth your arms, bid Devils defiance, resist them to your utmost, wrestle with all your might. Why, this is the duty I am pressing on you: Be serious, and wrestle, though all shake by it.

The Motives are several.

1. There is a necessity for it; either you must wrestle with him, or be taken captive by him; there is no middle course; and shall not necessity make you fight? it is said that necessity and despair will produce wonders, they would make cowards fight, and are you worse than cowards?

2. The Victory is certain, if you will but wrestle. When Christ hath made a valiant resistance, *the Devil gave way, and left him*. And to this purpose you have a promise, *resist the Devil and he will fly from you*. Sathan is a foiled adversary, Christ hath overcome him already, and so shall ye, if ye will but valiantly enter in Christs name into the lists.

3. The sweetnes of Victory will abundantly recompence the trouble of your wrestling: usually we mistake in the traverses of our minds; we reckon upon the sweetnes of sin, and the trouble of wrestling; but the right comparison is between the fruit of sin, and the fruits of Victory: you have often had experience what it is to be overcome, do you now make tryal how sweet victory will be in overcoming.

4. The cause is just, your combate is lawful: God who is justice it self hath proclaimed it by his Heralds, *Finally my Brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye might be able to stand against the assault of the Devil. Resist the Devil, and he will fly from you; be sober and watch, for your adversary the Devil is a roaring Lyon, walketh about, seeking whom he may devour, whom resist steadfast in the Faith*. There are two things, which make a war lawful and just, 1. The call of a just authority.

2. A just cause, now in this conflict is a concurrence of both. 1. You have a lawful authority calling you to fight, even God, who is the Authority Supreme. 2. Your cause is just, for Sathan assaulting any of the Children of God, is a meer usurper, he hath no right over you, you are not his, but the Lords, by Creation, by Redemption, by special Dedication: you do but defend your own Souls, and the Territory and Dominion of God, and Jesus Christ in you, and over you, whose Dominion you are bound to preserve. Surely, you have good cause to wrestle, if you had none but this, because your cause is good.

5. You have already in Baptism taken a military Sacrament, and therein promised that you will continue Gods faithful Soldiers unto your lives end: What, my Brethren, take p[re]s-mone[y] to serve in Gods wars against the Devil, and all his aids, and now to run away from your Colours! A sworn enemy to sin, and Satan, should never of all other turn his back; why you are sworn Enemies, and therefore stand to it, be of a good courage, resist unto blood.

6. The Lord measures out your temptations, weighth your strength, and will not suffer you to be tempted above that you are able; he giveth shoulders and fitteth the burthen. Is not this his promise? *There hath no temptation taken you, but such as is moderate, (or common to man) but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make way to escape; that ye may be able to bear it*. Souls are apt to complain, *the Devil is strong, and temptation is strong, and I shall fall by the hand of Saul*: why, know now, that all these temptations are weighed

Mark 4. 11.
Jam. 4. 7.

Ephe. 6.10,11.
Jam. 4. 7.
1 Pet. 5. 8.

1 Cor. 10.13.

weighed and measured out by God himself, he saith to Satan as to the waves of the Sea, *Thus far shalt thou go, and no further*: Thus he laid concerning Job; *Behold Satan, all that he hath is in thy power, only upon himself put not forth thy hand*: Satan had a mind to have gone further, he would have been upon Job himself, if God had not stopt and curbed him: Certainly, Satan would break all your backs, if he were let alone, but God will not suffer it; let Satan do his worst, you shall be able to bear it, for God hath set him bounds, and he will give you a proportionable strength. As a wise Physician does not give the same Phylax to every person, but considers every ones ability; so the Lord orders Satan in tempting, that he cannot put the least dram into any temptation, but as it is measured out by the hand of God.

7. The Lord hath promised his presence with you in six dangers, and in seven: He goeth out with you into the Field, not only as a looker on, but to weaken the Enemies, and to supply you with new strength. 1. He weakens your Enemies, and upon this account partly it is said, *that we are more than Conquerors through Christ that loveth us*: because in and through Jesus Christ our Enemy is overcome before he strikes, and his blow is broken as he strikes. 2. He supplies you with new strength. I will not deny, but now and then you may have a foyl, but if so, the Lord will raise you up again, *for though we fall, yet shall we not be cast down, because the Lord putteth under his hand, or, he upholdeth us with his hand*.

Rom. 8. 37.

Psal. 37. 24.

8. Your weapons are impenetrable: your armour is armour of proof, compleat armour, every way sufficient to defend and keep you harmless. This if you put it on, *will make you able to stand against the wiles of the Devil, and to withstand in the evil day: and to quench all the fiery darts of the Wicked*. If you say, what is this armour? the Apostle tells you of a girdle of truth; and a breast-plate of Righteousness, and shoes of the preparation of the Gospel of Peace; and a shield of Faith, and an Helmet of Salvation, and a sword of the Spirit, praying always with all Prayer, and supplication in the Spirit. The meaning is, that your armour is the Graces and Ordinances of Jesus Christ. Truth, and Righteousness, and Patience, and Faith, and Hope, and the Word, and Prayer, (under which by a Synechdoche all other Graces and Ordinances are comprehended) are your spiritual armour. I know that all the virtue of this armour depends wholly upon God alone: Our Faith, and Hope, and Love, and the World, and Prayer, would all be broken to shivers at one stroke of temptation, if the Lord did not establish, and confirm them; and this is that which Christ tells Peter, *I have prayed for thee that thy Faith fail not*: but this armour by God's power hath been successful, and in the power of his might it ever will be successful: What is said of the Bow of Jonathan, and of the Sword of Saul, is truly said of this armour in this respect, *they never returned empty from the blood of the slain, and from the fat of the mighty*. Surely, never any harnessed with this armour of God, lost the field finally. Oh, what encouragement is this!

Luke 22. 32.

2 Sam. 1. 22.

9. To put all out of question, the Lord hath made promises of life to those that wrestle, *he will give them to eat of the Tree of Life in the midst of Paradise: He will give them of the Manna that is hid, and he will write their names in the Book of Life. Blessed is he that endureth temptation, for when he is tried he shall receive a Crown of Life, which the Lord hath promised to them that love him*. We do not contend for Counters, but for Crowns, and those not temporal and corruptible, but eternal and incorruptible, even for a Crown of Life.

1 Cor. 9. 25.

10. There will be a day of triumph to all that will wrestle: if you ask when? I answer, 1. At the day of Judgment, then shall Christ your Captain stand upon the Earth, and you shall stand with him, glorying and triumphing to see your Enemies dead, or wounded before you. Indeed others that were faint and delicate, and would not wrestle, as they were led captives by Satan at his pleasure, so shall they be led in triumph by him into Hell: but for you that fight the Lord's battles, the day is a coming when you shall march with Christ into Glory, and then shall you triumph all the way, and those Enemies that now assault you, shall lie dead (as it were) before you, and you shall see them again no more for ever. 2. In that Eternity, which follows after: no sooner shall Christ and his Saints enter into Heaven; but oh, the glorious astonishing triumphs that will be there! The Poet sung sweetly.

*There shall we conquer, have our Conquest crown'd
By hands of Seraphims, triumph't with the sound*

*Of Heavens loud Trumpet, warbled by the shrill
Celestial Quire, recorded with a quill
Pluckt from the Pinion of an Angels Wing,
Confirm'd with joy by Heavens eternal King.*

O my Brethren where is now your courage? where is your Spirit? where is your Ambition? think not on mean things, but on Crowns, and Victories, and Glories: *Hold fast that which thou hast, that no man take thy Crown.*
Revel. 3. 11.

S E C T. V.

Other sorts of Motives.

THAT I may yet prevail with you to make you *Wrestlers*; Consider farther.

1. God is on the side of all that wrestle. What art thou afraid of the Issue? Art thou indeed in Sathan's hands? know then that Sathan is in God's hands: If thou art but the Lord's Soldier, he will not suffer himself to be so much disgraced as to suffer thee to be overcome by his mortal enemies: he hath armed thee with his own armour, and sent thee out to fight his battels; and therefore he will not have thee vanquished, being fortified with his strength: for so should his weapons be esteemed weak, and he himself be overcome in thee. When the Lord sent the Angel to incourage *Zachariah* concerning *Jerusalem*, the message was this; *I saith the Lord, will be unto her a wall of fire round about her.* Surely, *Jerusalem* must needs be impregnable that is thus walled about: the same promise is made to all the Saints, and therefore they must needs be all invincible; if your shelter were stones, these might be battered: were it walls of lead these might be melted: were it defence of waters these might be dried up: were it garrisons of mighty men, these might be scattered: were it engines of War, these might be defeated: were it trenches, these might be stopped: were it Bulwarks, these might be overthrown: but you are guarded with such a defence which cannot be demolished, to wit, with a wall of fire round about you. Balls of wild-fire are a terror and consumption to any Enemies: who could quench the fire of *Sodom*? or who shall quench the World, when it shall be on fire? Surely none: Paradise was kept with a fiery flaming Sword, and none could enter thereinto, *Gen. 3. 24.* *Israel* was guided and protected by a fiery Pillar, and none could molest them in their march, *Exod. 13. 21.* What shall we say then, when the Lord our God is a wall of fire round about you, to consume your Enemies, and to succour you? Clear up Christians! your God whose you are, and whom you serve, *to whom nothing is too hard*, *Gen. 18. 14.* *To whom nothing is impossible*, *Math. 19. 16.* *To whom none is like among the Gods, glorious in Holiness, fearful in Praises, doing Wonders*, *Exod. 15. 11.* *Who removeth Mountains, shaketh the Earth, commandeth the Sun, sealeth the Stars, and thundereth marvelously with his Voice, even he is a Wall of fire round about you.* Oh, what encouragement is this.

2. Jesus Christ is your Captain; God hath made him General of the Field, and if you had none other to fight for you, yet He alone is mightier than all your Enemies: he hath already vanquished Sathan, yea he hath so bryised the Serpents head, that now he cannot overcome finally the least of his followers. Sathan was *the strong man, who possessed all in peace*; but our Saviour Christ, who is stronger than he, coming upon him *Luker 1. 21, 22.* hath overcome him, *and taken from him all his armour wherein he trusted, and divided his spoils.* Hence he is truly called our King, our Redeemer, our Head, our Captain; and will not you, the Subjects of this King, the Ransomed of this Redeemer, the Members of their Head, the Soldiers of this Captain, fight under his Standard? Why consider, if you wrestle, Jesus Christ stands by to bring you off with honour. Sure you need not doubt of help, who have Christ your Captain for your second: if Sathan be a roaring Lyon, Christ is the Lyon of the Tribe of *Judah*: If Sathan be an Accuser, Christ is an Advocate: He lived and died for you, and rather than you miscarri, he will live and die with you: for mercy and tenderness to his Soldiers, none like him; he knoweth what it is to be exposed to the rage of a cruel fiend, and therefore he will succour those that are tempted. Christ's heart is intendered by his own Experience, ever since he grappled with Sathan; he is full of bowels to all them that are infcoffed by him; yea,

yea, Christ is so dear over them, that then especially he interceeds his Father, when he observes his People in temptations, q. d. *O Father, I pray, that this poor Man or Woman may not fall in time of temptation*: Thus he prayed for Peter, when he was on Earth, *I have prayed for thee that thy Faith fail not*: and thus he prayes now for you in Heaven. No sooner he sees Sathan run in upon you, but he runs into the presence of God the Father, and spreads his blood and his satisfaction for your help. Oh, the love of the Lord Jesu Christ!

3. The Spirit of God will strengthen you against the power of the evil Spirit: This is that *Spirit of Wisdom and Understanding, that Spirit of Counsel and Might*; that *Spirit that helpeth your infirmities*; that kindleth and healeth your Hearts with love, and zeal, and other Graces; that comforts your consciences, and consumes your corruptions, and continues in you, sealing you to the day of Redemption; even He it is that strengthens you against the power of the Devil. But how doth the Spirit strengthen? I answer, 1. He teacheth you in, and by your temptations. *Luther* could say, that *three things made a good Divine, Meditation, Prayer, and Temptation*. And, indeed, when and where doth the Holy Spirit reveal himself more fully unto his People, than in the times of their temptations? it is said, that at *Maslah and Meribah*, the waters of strife, and of temptation, there the Lord gave *Israel* all his statutes. 2. He bears up, and upholds your hearts with Grace, *My grace is sufficient for thee*, said the Lord to *Paul*; the Spirit of the Lord in your combates usually comes in with assisting Grace; or if that be not enough, he comes in also with accepting Grace: though thy Prayer be weak, and thy Faith low, yet faith the Spirit, *It is the time of temptation with my poor Servant, and therefore I will take the duty, though it be never so little*.

4. The good Angels wait upon you as a guard, have they not a charge from God to see to your safety? and is not one Angel stronger than all Devils? if a man were to pass by ship over a dangerous Sea, full of Rocks, Pirates, Robbers, would not Letters of safe conduct be his comfort? but if a great Navy should be sent to conduct him over, if the Admiral should call out all his men of War to see him safely arrived, how much more comfortable would this be? Even thus God deals with us, he sends his Angels, who willingly afford their ministry, because of their love to man, but in respect of Gods Word and charge, they are much more willing. O the strong Motives that we have to fight! God, and Christ, and his Spirit, and Angels, all take our part: What greater dignities? What better defence? What greater solace? What better safety than this? to be attended and guarded, not by men (which we count an honor and happiness) but by Angels, *who pitch their Tents about the Saints*? Methinks the Knowledge, *Psal. 34. 8.* Assurance, Remembrance, and Meditation of this should marvellously comfort and encourage the People of God.

5. The Spirits of the Just, made perfect with God, contribute their assistance: do they not pray for the Church in general? do they not mind the condition of those, who are yet militant here upon Earth? do they not stand upon the Walls of Heaven and call on you to march up the Hill after them, crying aloud, *fall on and the City will be yours, as now it is ours*? the same words that *Paul* spake living, he even speaks now dead, *Watch ye, stand fast in the Faith, quit your selves like men*. The printed *Books*, the living Examples of dead Saints, call on you still to be valorous: do they not really speak in *Joab's* language, *Be of good courage for your Souls, and for the Glory* *2 Sam. 10. 12.* of your God.

6. Other Saints on Earth are in the same posture with your selves: they are all wrestling, they are all enduring a great fight of afflictions and temptations. Certainly you march in the midst of gallant Spirits: your fellow-Soldiers are every one the Son of a Prince, yea of the King of Kings, and Lord of Lords; and this is their way, to encourage you, and to be encouraged by you: there's not a watch you make, nor a stroke you strike, but it pleaseth them, and it refresheth them; as on the other side, there is not a negligence, nor a fail but it wounds them, and afflicts them.

7. The Devil himself is not altogether so terrible as he seems. Do you look on him in these particulars.

1. He is but a Creature, though he be stiled a *Principality and Power*, yet his power is but a created power, he is potent, but not omnipotent; he is the strong man armed, but Jesus Christ is stronger than he; and though you cannot, yet the Lord Jesus can easily disarm him, and *take away that wherein he trusteth*.

Luke 17. 20.

2. He is a Creature under a Curse; this may take off much from that dreadfulness

Gen. 3. 14. ness which many look upon him with. *Cursed shalt thou be above all the Beasts of the Field.* O the encouragement, that all our Enemies (both that Field-Serpent and the old Serpent called the Devil) are under a Divine Curse. Surely Gods Curse is a weakening thing.

Gen. 3. 15. 3. He is a wounded Creature. 1. Wounded by Christ, *he shall break thy Head, and thou shalt bruise his Heel.* The Lord Jesus breaks Satans Head, as he is our Head; he hath wounded him for us, and for our sakes. Here is comfort; Alas! Satan was too strong for us hand to hand, and therefore our Lord first enters the List, and gives him a wound, and then as *Joshua*, he bids us come, and tread on his neck. Thus when we read of Christs glorious acts, that he overcame Satan, *Matt. 4. 11.* Lead Captivity captive, *Ephes. 4. 8.* Spoiled Principalities and Powrs, *Colos. 2. 15.* Made his Enemies his Footstool, *Matt. 22. 44.* Overcame those that War against him, *Revel. 17. 14.* We are to understand that all these acts were for our benefit, and that for us he combated with, and conquered all these Foes. 2. He is wounded by the Members of Christ. *Satan is fallen from Heaven like Lightning, and made subject to the Saints.* His weapons have been often battered and blunted, not only by Christ, but also by Christians. *I write unto you young men, because you have overcome the wicked one.* Others have been, and if we will but wrestle, we also shall be more than Conquerors through Christ that loveth us.

Luke 10. 18, 19, 20. 4. He is a chained Creature. *The Angel that came down from Heaven had a great Chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years.* In this Chain he is so confined, that he cannot stir until God slack his Chain: nor need we trouble our selves, because it is said only for a thousand years; for indeed God hath ever kept him in Fetters since his Fall, either less or more, and he shall never shake them off again until Dooms-day: *He hath delivered him into Chains of darkness, to be reserved unto the Judgment of the great Day.* Oh, what encouragement is this! think of it Christians, Devils can do nothing without a Commission from your God: though they ruined Job's state, yet they had their power from God; and though they infested his Body with sad Diseases, yet they were fain to ask new leave from God; they could not so much as enter into Swine, but Christ must give them Authority, and bid them go. How should this animate us, that our greatest Enemy is subject to the power of our best and dearest Friend! Enough for Motives.

SECT. VI.

Use of Doctrine.

*I*S our Spiritual Combate a Wrestling? then some directions how we are to manage this Spiritual Combate. This is that special use which I ever aim at in all practical points. Many are convinc'd of such and such a duty, that know but little how to go about it: Others indeed may abound in their own sense, and they may in their own experiences find out some Rules most proper for their own disposition, and most powerful for their own Reformation; and for my part, I shall gladly leave them to themselves; yet for such who are not better furnished, and yet desire some help how to manage wisely this great duty of *wrestling with Devils*, I shall prescribe for their use, and mine own (as the Lord shall enable) these following directions.

In our Spiritual Combate two things are necessary to be known. 1. Satans assaults. 2. Our repulses. His assaults I shall trace, according to the several periods of our life, wherein more especially he combates with us in such or such a kind: As in our Infancy he combates thus; and in our Youth, or time of Conversion, he combates thus; and in our riper years he combates thus; and in the end and period of our life he combates thus. Now herein lies our duty. 1. To be acquainted with his several methods at such times. 2. To repel him in such a manner, and by such means, as are most suitable to his methods, And, O that the Lord would help, and strengthen me in this work! O that he would present his Light and Truth, that I may discover to you these works of darkness, both for the avoiding and conquering of him, *who is reserved for everlasting chains under darkness, unto the judgment of the great Day.*

Jude 6.

W A R

WITH

D E V I L S.

The Second Book.

CHAP. I. SECT. I.

Of the time when Devils begin their first Assautes.

THE first Period, wherein Satan first begins to assault the Elect, it is from their quickning in the Womb, and during their Infancy, till they become adult. Come then, and first learn we his methods ; and secondly, practise we those duties that concern us in our wrestling with him in these respects.

1. For Satans first assaults ; certain it is, that then he begins, when we begin first to live, and move, and have our being : are we not by nature in Satans power ? is not the Devil then said to rule in us, when the Soul and Body do first meet, and are both defiled by sin ? As it is said of the Dragon, that *he stood before the Woman which was ready to be delivered, to devour her Child as soon as it was born* : So may we say of every Child, as soon as it is quickned in the Womb, that the great Red Dragon, the Devil, stands ready to devour it. And upon this supposition, even in *Augustine's* time, there were Exorcisms used at the Baptisms of Infants, by which they signified that the Child was under the Power and Dominion of Satan : we use not this Ceremony now, though it be very ancient ; we desire rather to content our selves with the simplicity of the Gospel in all the Institutions and Ordinances of Jesus Christ ; but this discovers the ancient truth of Satans assaults, and Kingdom over Children by nature, even in the Womb. *Behold, I was shapen in iniquity, and in sin did my Mother conceive me* Revel. 12. 4. Psal. 51. 5.

But if thus it be with us, whilst we are in the Womb, is it not otherwise in our birth, and in our Infancy, till we become adult ? I answer.

1. So long as we are in nature it is all one : no sooner are we born, but we are Atheists, Idolaters, Blasphemers, Sabbath-breakers, Murtherers, Adulterers, Thieves, False-Witnesses, Covetous ; not by actual transgression, but by an habitual disposition : as we are said to be men, because we have in us the Image-of man, and seeds of humanity, though we never did any manly action, seeing nothing is wanting but growth and maturity : so by as good right we are called sinners of all kinds, because we have

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the nature and very image of sin, and the seeds of all corruption living in us in our very infancy : Which if we grow, will grow with us, and without preventing Grace will come to full ripeness, if we ever attain unto perfect age. In this respect how should Satan but dwell in us, move in us, reign in us ; and at our very birth, and during our infancy, do with us, and domineer it in us, even as he pleafeth ?

2. So long as we are in infancy, and not adult, supposing that we live to the age when we may injoy use of means, appointed by God for Regeneration, Justification, Sanctification, it is very probable that we are in a state of nature, and Vassals of Satan, as we are in the Womb. A late Divine thus delivers himself, *I know no reason to conclude, that God should break his own ordinary road of bestowing Grace in Infancy, upon those that live to the use of means appointed to that end, and I suppose (excepting the ease of John the Baptist, who yet may be looked upon as Priviledged by an extraordinary account) to wit, that by a miraculous instinct he might bear witness to Christ, as his Fore-runner in the Womb, as well as in the Wilderness)* it can hardly be asserted de facto,

concerning † any one that ever lived to perfect use of reason, that he was justified and sanctified from the Womb, or any period of infancy whatsoever ; nor have we any Scriptural warrant to expect it : nay, it were against the very end for which God appoints the use of means, seeing by bestowing saving grace out of them, to those that live to enjoy them, God would in a sort make void his own Institutions ; for what need of them, when the ends of them may be otherwise attained ? I confess, grace is wrought in some very early, possibly in Child-hood, but ordinarily 'tis after they come under Catechizing.

And if this be so, then Satan keeps his hold for this first period, (i.) from our first quickning in the Womb, and during our Infancy, till we become adult.

Mr. Ford in his practical use of Baptism.

[†] His opinion is that the instance of Jeremy being sanctified from the womb, is but only a setting him apart for his office. *Jer. 1. 5.*

SECT. II.

Of the manner of Devils assaulting at that time.

Luke 11. 21.

But how do the Devils assault, or tyrannize it in us at such a time ? I answer, they do it quietly, and without resistance. *The strong armed man, Satan, quietly keeps the house, and the things that he possesseth are in peace.* Poor Creatures in this case are as Prisoners, content to be tyed in the Fetters of sin : and therefore to what purpose should Satan rage it in their Consciences ? I know Satan is subtil, and more exactly watcheth them that are sprung of Godly Parents : he observes from time to time how they bewail the sin of their Babes, and how they press God with a Covenant of Grace, and how they dedicate their Children to the Lord, and how they present them to God in that Ordinance of Baptism : and though for all this he holds his Claim, and leads them as Captives at his will ; yet I verily believe, upon these Observations, he looks very enviously and maliciously upon such Children ; as if it were not that God hedgeth them about with a Wall of holy and blessed Angels, he would do his utmost to cut off their lives in their polluted state of nature, and immediately hurry them to Hell, *unto the Judgment of the great Day.* Howsoever he matters not much, whilst he keeps possession : He knows well enough that till they are actually regenerated, he is their Lord ; he needs not plant any of his strongest Batteries, main temptations against them yet ; and therefore in that respect, as a Keeper of such Prisoners, he may sleep securely ; he commands with ease, he keeps the house quiet, and all are obedient to his will.

SECT. III.

Of the state of Infants dying at that time, either in the Womb, or in their Infancy.

IF this be so, then well may we say of our Infants dying at this time ; *Oh, that they had never been conceived ! Oh, that they had never come out of the Womb into the World !* not so neither ; for amongst Infants, some are Elect, and some are not ; and some are within a Covenant of Grace, and some are not.

1. Some Infants are Elect. *For the Children not being yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth, it was said, the Elder it shall serve the Younger ; as it is written, Jacob have I loved, but Esau have I hated.* When Jacob was but an Infant in the Womb, he

he was Elect; and if *Jacob* had died in the Cradle, he had been saved. Hence Believing Parents may comfort their Souls concerning those Children that early die, in that they may be Elect, and by consequence eternally saved.

2. Some Infants are within a Covenant of Grace, and this speaks yet more encouragement. Indeed, we cannot look into the Book of Life, which is in Heaven, and thereby know that the names of our dying Infants are written there; yet may we look into the Covenant of Grace, and satisfie our selves as in the effect of their Election. Are not the Children of believing Parents the reputed Members of Jesus Christ? Is not the same Promise made to the Children that is made to the Parents, for receiving both as Members? *I am thy God, and the God of thy Seed*, said the Lord to *Abraham*; and *Gen. 17. 7. the Promise is to you, and to your Children, and to all that are afar off*, said *Peter* to the *Act. 2. 39.* Jews. God is in Covenant with our Infants as soon as they are living in the Womb, and God is Sacramentally and solemnly ingaged to our Infants in Baptism, as soon almost as they are born into the World: nor doth it hinder, that such Infants were shapen in Iniquity, and conceived in Sin; for that is first which is Natural, and then that which is Spiritual: The Devil first reigns in them as his Subjects, and then *the Lord passing by, and seeing them in their blood, he saith to them in their blood, live; yea, he saith to them in their blood, live, that time is as a time of Love, and therefore the Lord spreads his skirts over them, and covers their nakedness, and swarest to them (in Baptism) and enters into a Covenant with them, and so they become his.* *Eze. 16. 6, 7, 8.*

But when is it that Infants dying in the Womb or in their Infancy, are entred into this Covenant of Grace? I answer.

1. Externally, the Infants of Church-Members are in Covenant so soon as they are quickened in the Womb.

2. Internally, they are in Covenant so soon as by the intervention of the Spirit they are wrought on savingly and effectually: now this may be either in the Womb; and so godly Parents may comfortably hope of all their Infants as die in the Womb, before they see this Worlds light; or after Birth, at any time, before they become adult: Only as we will not limit the Spirit, so we cannot but probably think, that the time of the Spirits Regeneration is ordinarily in this case, the very time of their Baptism.

Thus a modern speaks: *Although God be not bound to his Ordinance of Baptism, so as to give Grace to all Elect Children at the instant of their Baptism, yet seeing Sacraments are the only bare Signs and Seals of the Covenant, but Conduits of the Grace of the Covenant, when, and in what manner God is pleased to dispense it; I know not why the Sacrament of Baptisme to some Elect Children, I mean to those that die in Infancy, may not be indeed the Lever of Regeneration, and they receive the Grace of Baptism with the sign: For no person can enter into the Kingdom of Heaven, except his Person be justified, and his Nature sanctified, and God useth to dispense these Graces in some Ordinance or other; and seeing such Infants live not to be capable of any other Ordinance, why should I not believe them Regenerated in Baptism?* If this Opinion may be thought of any to favour the Papacy, that holds the Sacrament to be effectual, *ex opere operato*: He answers solidly, that his Opinion stands at a great distance from theirs; for that by their Doctrine they make no difference between Good and Bad, Elect or Non-Elect, in the participation of those Benefits: They hold that in Baptism all Infants that receive it are actually Regenerate, whereas he restrains the Efficacy of that Ordinance only to the Elect; and he admits not all of them neither, for he excludes those of the Elect that afterwards live to come under the means of Regeneration, only he supposeth a possibility and probability, that in some Elect Infants (*viz.* those that die in Infancy) the season of Gods doing that, which all Christians acknowledge, is done at one time or other before the separation of Soul and Body, (*sc.* their Renovation, Justification, and Sanctification) is rather the time of Baptism, than any other time.

If any demand, how can Infants in the Womb, or in their Infancy be justified and sanctified? Is not Justification bestowed on believing? and is not Sanctification conveyed to us in the attendance upon the outward and ordinary means? The answer is; that God justifies them upon another account, and sanctifies them in another way, than those that are of Age: and for this my Author cites another; saying, *As in the bodily life, one Organ is the instrument of nourishment to the Child in the Womb, another when born; so in the conveyance of spiritual life, 'tis one way to a Child, another to one of years: For this is not the most universal Proposition of the Gospel [he that believeth shall be saved,] but this, [he that hath the Son hath life, and he that hath not the Son hath not*

Mr. Ford in
his Infant-
Baptism.

not life:] now God gives his Son by the Spirit, and we receive him by Faith: but God can supply the want of that hand in a Child, by dropping into his mouth what he cannot receive with his hand, as I may say. All this I have said of Infants dying in the Womb, or in their infancy; but as for such, whose life God prolongs till they come to years of age and discretion, I have already delivered my mind in the former Sections.

SECT. IV.

Of the Priviledges of Elect Infants living beyond that time, but for present under Satans Power.

VWE see it may be well with Elect Infants dying in their Infancy; but what say we of them who may live longer, and are for present under Satans power? have they no Priviledge above those Children that are not Elect?

I answer, Yes; and I may instance in these particulars.

1. They have Gods love. *Jacob have I loved*, said God of Jacob before he was born: which must needs be a true of Jacob when he was born; There is in God a love of benevolence, and that is afforded to Elect Infants whilst yet carnal, and dead in sin: as a Woman lately conceiving loves her future fruit, so the Lord loves those whom he purposeth for himself: Indeed, his love of complacency is not till their change and conversion, but his love of benevolence is from eternity.

2. They have a right to the Covenant of Fore-Fathers. This difference the Apostle *Rom. 11.7,28.* makes between Jews and Jews, *The Election have obtained it, and the Election are beloved for the Fathers sake.* I speak here of the Covenant of God with fore-Fathers, as it undergoes an abstracted consideration from the personal Covenant with us by Faith: Infants of believers are far from actual Faith, and yet they have this Priviledge, that the ancient Covenant betwixt God and their Fore-Fathers hath run (as it were) down in a line to them: and upon this account, Godly Fathers many times speak for their tender Babes, before they are able to speak for themselves; they plead a Covenant entailed, and put it in suit for them, whilsts they are not yet but as a span long; as if every such a one should say, *Lord, here is a Child conceived in sin; and born in sin; the very guilt and pollution of his Nativity renders him obnoxious to eternal fire; and yet thou hast said, I will be thy God, and the God of thy Seed; and the Promise is to you, and to your Children; and thou hast stiled thy self a God, shewing mercy unto thousands of Generations of them that love thee; and thy Word is clear, that the Election is beloved for the Fathers sake: Now therefore be merciful to my poor Child that comes of such and such a race, even for the Covenant sake.*

3. They have a right to the inward part of Baptisme, as to regeneration, renovation, remission of Sins, &c. You will say, if Infants were then regenerated, they could not be under Satans power. I grant the improbability of their being actually regenerate until years of discretion, and yet by baptisme they have *jus ad rem*, a remote right to those initial Graces. Sacraments were never intended by God to exert their vertue only in, or during the administration. As in the Lords Supper, Christians by their experiences can testify, that the benefit is most-what after the receiving of it: so in baptisme it may be many years after the receiving of it: For otherwise it would follow, that baptisme would be altogether a barred Sacrament all our lives long; except only during the little time of its administration. Oh, what a blessed Priviledge is this! the non-elect may indeed be baptized, and have the washing of water: but the Elect sooner or later are baptized also with the Holy Ghost, and with Fire; they have that initial Sacrament for the bestowing of initial graces upon them in the Lords own time.

4. They have the tutelage of Angels. *Are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of Salvation?* It is true, they are under Satans power; Devils move in them, dwell in them, reign in them; they keep the house of poor Infants souls, and they are in quiet and peaceable possession; yet notwithstanding all this, the Holy Angels have a charge from God to see those infants, and to preserve them charily as chosen vessels (maugre the dominion of Satan) against the time he shall manifest himself unto them. But of this Priviledge, more fully in another discourse.

S E C T. V.

Of the Duty of Wrestling, that concerns Parents in this respect.

2. **T**HE duties that concern us in our wrestling with Satan, as to his first assaults, are either Parents duties, or Childrens. 1. For the Parents, they are to perform some duties before, and some after their Childrens birth.

1. The duties before they are born are these.

1. Let the Parents be humbled for that sin which they transmit to their Children. Oh, how should this pierce their hearts, that in *Adam* all sinned, and by reason of that sin both they and theirs are all defiled. *Good Lord (may they say) is not this lamentable, that we should derive sin from our Parents, and that we should convey the same sin to our Children! that we should make our little ones so soon as they live Vassals of Satan, and objects of Gods Wrath! Oh, the wo of this Sin! did we but rightly consider it, what is this original sin but in some sense all sin? and universal guilt? it makes the understanding guilty, the will guilty, the affections guilty, even guilt all over; there is no part of man, no not his Mind, nor his Conscience, but it is all over defiled with this Sin; this is the Sin, that is the Root and Fountain of all the actual Evils we commit every day: is not everyone tempted, and drawn aside by his own Lust? Oh wretched Babes, whom we have begotten after this Image! how just were it now that God should turn you out of your Mothers Womb into Hell flames? and are we the Instruments of your damnation, except the mercy of God shall prevent it? O deplorable condition! O wretched men that we are! Here's matter of Humiliation.*

2. Let Parents call to remembrance, and improve the free and gracious Covenant which God hath made with them and their Posterity: *I am thy God, and the God of thy Seed: for the promise is unto you, and to your Children:* It is true, that by Natural Generation the Children of Believing Parents are defiled with sin, and so under wrath; and yet they are holy by Covenant, and free acceptance: We see the Promise is not only to the Parents, but also to their Children: Oh, then that this promise may come into remembrance! Oh, that Parents would improve this promise, and make sure, [as much as in them lies] that their Children are indeed under the promise! But what can they do to make this hopefully sure? I answer,

1. Let them make sure that they themselves are under the promise: If their Evidences are but clear, that they have an Interest in the Covenant of Grace, and that God is their God in Christ, then may they have a comfortable hope that God will be the God even of their Seed also.

2. Let them give themselves unto God by a renewed Covenant: Let them again resign up themselves in all things to be guided by his Word. Surely, they that would give their Children up unto God, must first give up themselves. As the Promise is made to the Faithful, so that Faith which truly acts in Dedication of Children to God, must first draw the Parties themselves to yield up their Souls and Bodies as a Living Sacrifice unto the same God.

3. Let them offer their Children up unto God by hearty prayer: Gods promise to accept our Children, calls for prayer on our part, that he would be pleased to make good his promise. Thus *David* reasoned, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy Servant, saying, I will build thee an House; therefore hath thy Servant found in his heart to pray this prayer unto thee:* And so should every Parent say unto God, O Lord of Hosts, God of Israel, thou hast covenanted to be my God, and the God of my Seed; therefore am I bold to intreat thy Fatherly acceptance of my poor Infant: Hast thou not said, that *Children are an Heritage of the Lord, and that the fruit of the Womb is thy reward?* Oh, that this Child may be one of thy Heritage of the Society of Saints, and that thou wouldest be to it a God and Father in the Lord Jesus Christ; I press thee with thy promise, and I rely on thy promise; why Lord, I believe, help thou my unbelief.

2. The duties after they are born are these.

1. Let the Parents give up their Children again to God. We read in Christ's time, that some devout persons brought their Children to Christ, putting them into his bands and arms; and thus should Parents deal with their Children; no sooner they are born, and received by their Parents from God, but they should again by

Luk. 10.13, 16.

Prayer and Thanksgiving be offered up to God. Parents should put them into his hands and cast them into his arms : q. d. *Blessed Lord, thou hast given us in mercy these tender Babes, and now we see them perfect in Limbs, and like thee in their Souls* (for which we ever bless thy Name,) *we desire now to throw them into the hands of thy Fatherly Providence, and to cast them into the arms of thy everlasting Mercy: own them, we humbly pray thee as thy Children in Jesus Christ.*

2. Let Parents tender them to the Ordinance of Baptisine, that they may receive the sign and Seal of regeneration. But what needs this (say some Phanaticks) is not the promise it self sufficient? and cannot God make it good unto our Children without this Sacrament? I answer, yes, he can; but seeing God so far condescends to our weakness as to give us a sign and Seal for the confirmation of our Faith, in this case to slight it, to neglect it, to refuse it, what is it but to tempt God? This Sacrament is a sign ordained by God, and shall we refuse it? This was *Abaz* case, the Lord bids him ask a sign for the confirmation of his Faith in the promise, but he refuseth it as a thing needless; *I will not ask a sign, neither will I tempt the Lord: Nay Abaz,* in not asking it at God's command, therein thou didst tempt the Lord. Indeed not to believe without a sign, were in some sense to tempt the Lord. *Master we would see a sign from thee,* said the Scribes and Pharisees to Christ, for which he calls them *an evil and adulterous Generation;* but where God affords a sign for the help of our infirmity, there to refuse it, is both presumption and rebellion. Nor is this Sacrament only a sign, but a seal; and howsoever the Promise may be made good without a seal, yet cannot we urge the Promise with the same evidence and ground of assurance, when the seal is added to the Promise, otherwise it must needs follow, that the Sacraments add nothing at all to the Covenant, in point of certainty and evidence. Away, away with these Heterodox Doctrines, and let all that fear God take heed of contemning, or neglecting this Ordinance of God. Christians bring your Children to baptisme; and when you bring them, indeavour to affect your hearts with suitable dispositions to that action.

As.

1. Have an high thankful esteem of the rich mercy of God in Christ to you and yours. Is it not an honour that God should make your issue the nursery of the visible Church, that Christianity through a Covenant of Grace should descend in your line, and become in a sort (as we may say,) hereditary. Surely, the truest nobility is to be made a Christian. *Theodosius* was more glad to be called a Christian, than to be the Emperour of the World. You would think it a great honour if you could but make your Children Heirs of the World, but what honour is this, that God makes them by Covenant and Seal, Heirs of Heaven? Oh, for an heart raised up, and enlarged in thankfulness for this.

2. Rejoice in the Lord, and again I say rejoice. Is there not cause? What is this day of baptisme, but the day of your Childrens espousals to Jesus Christ? Now they have his name put upon them, and he makes them a jointure beyond the abilities of all the Monarchs of the World. Now they are his [†] Souldiers, his Sons, and Daughters by a Spirit of adoption sealed in baptisme. I remember when *Jacob* blessed the Sons of *Joseph, Ephraim, and Manasseh,* he blessed them thus, *Let my name be named upon them, and the names of my Father Abraham and Isaac, Gen. 48. 16.* He adopted them for his Sons, they must be two of the twelve Tribes of Israel, to have an inheritance with them in the Land of *Canaan.* So when God puts his name upon your Children, he signifieth and assureth that they are his Sons: [¶] *Ye are all the Children of God by Faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ.*

[†] *Cautum erat apud Romanos ne quis ad bellum prius accedat, quam jurasset omnia si strenue satetur que praeceptor imperator, fundamentum hoc sub Augusto nomine Sacramenti venditabant. Item vocabulum mutata in Ecclesia, sed baptismo applicatum colligit, ut discedat omnes & frugulos, qui a se fonte abluti sunt, ipso falso conscribantur in milites.* [¶] *Qui a se fonte abluti sunt, ipso falso conscribantur in milites.* *Qui a se fonte abluti sunt, ipso falso conscribantur in milites.*

^{* Gal. 3.16.17.}

SECT.

SECT. VI.

Of the Duties that concern Children in this respect.

1. For the Children, or Parties themselves when grown.

1. Let them bewail their own original sin. Oh, that as this is the first sin, so it might be first taken notice of! Oh, that so soon as Children come to ripeness they would consider thus: *Blessed Lord, how comes this to pass? the Psalmist tells me, I was shapen in iniquity, and in sin hath my Mother conceived me: Oh, I am a Child of Adam, the Son or Daughter of a sinful brood: he was the rock whence I was hewn, and the hole of the pit whence I was digged, and who can bring a clean thing out of an unclean? not one. As soon as ever I lived I was polluted, and for that one sin if I had never sinned more, the Lord might justly have condemned my Soul long since to Hell; and am I yet alive? Why Lord, what along reprise have I enjoyed? How many years have I lived in a condemned condition? Oh, that I had been the Child of a Toad, or Serpent, or venomous Creature; for surely God doth not loath and abhor their young ones, they are not by nature objects of Gods wrath, neither doth Satan rule in them, nor are they exposed to eternal Torments, but thus is the sinful Off-spring of all mankind.* Now I wonder not that Luther in the deeps, and troubles, and sorrows of his heart, because of this sin, cryed out so pittifully, *Oh, that I had never been a man? Now I wonder not that Paul beset with this original sin, was forc't to say, Oh, wretched man that I am, who shall deliver me from this body of death?* In this, or the like manner should they bewail themselves. Many are apt to mourn for Actual sin, but few mourn for this sin, that first made the breach, and began the Controversy betwixt God and man. Surely the horrible nature of this first sin is not well understood; Christians, Let me tell you, next unto the sin against the Holy Ghost, and contempt of the Gospel, this is the greatest sin, that cryes loudest in Gods ears for vengeance day and night against a World of men. Oh, then let Children grown take notice of this, and bewail this sin.

2. Let them urge the Covenant of God made to them in their Fathers. q. d. *Lord, we are sinners from the womb, and yet by good providence we are sprung of a believing race: was there not a league of old betwixt thee, and our Fathers? and wilt thou not remember thy gracious promise to them and us? Should David do kindness to Mephibosheth for his Father Jonathan's sake, and are there no remnants of Love in thy breast towards the posterity of thy old dear friends? why remember, Lord, the unsiegnd Faith that dwelt in our Grand-mother Lois, or in our Mother Eunice, or in some other of our godly Progenitors; and remember how often they acted their Faith upon that promise that thou wouldest be the God of them, and theirs: did they not press thee with thy promise on our behalf? Did they not pray to thee once and again to be good and gracious unto us their Children? Why dear Father, the God of our Fathers, and our God; wilt thou please to read over the Petitions which are yet in file in Heaven on our behalf: nay, wilt thou please to read over thy Answers to them, when as yet our bones were only written in thy Book! Oh, let it never be said that Children descended of such a Prayerful race are cast out of thy favour, or that the Prayers of that race should become unsuccesful unto us, on whose behalf they were put up. What though we were conceived and born in sin? and what though Satan doth claim and challenge us for his own? yet thou wast pleased to enter into a Covenant of grace, and thou hast stiled thyself to be the God of Abraham and his Seed: O now remember thy Word, and remember thy Promise, and remember the Covenant, and remember our Fathers in Covenant with thee for thy mercies sake.*

3. Let them sue out the Grace and Benefit of their former Baptism: They had the outward washing before, but not the inward washing till now: why now let them press hard for this. Now Satan wrestles, and now should they wrestle (as we shall hear more particularly another time) now should every such a one cry to God, *Come Lord Jesu, come quickly, O rescue thy Creature out of Satans slavery: See, he holds me fast in his Net, and Gins, and Snares, and he will not let me go; he tells me, I am one of his Subjects, a Goat of his Fold; but Lord, dost thou not know that I have had thy Sheep-mark upon me from a Lamb? was not I born in thy Family? and did I not in Baptism put on Christ Sacramentally? O that now I may put him on savingly: It is faine Baptism true, the Sacramental washing in water is not enough; and is it not high time for me now*

See these Meditations enlarged by Mr. Ford in his In-

Now to make out after Sacramental Grace to cleanse my filthy nature? Had I not need to apply my self to those promises, whereby I may be made partaker of a new nature? Lord, I come to the Fountain opened in the Gospel for sin, and for uncleanness: O Sprinkle clean water upon me, regenerate me (as thou hast already with water, so) now with the spirit: bestow on me the inward and spiritual part of my Baptism, sanctifie me in pursuance of thy promise sealed therein by the Word, and present my Soul to thy self without spot or wrinkle, or any such thing.

4 Let them repent of their Apostasie, and breach of vows, since they were admitted into Covenant with God. This brings into their remembrance all their actual sins, and seasonably are they to be remembred, and repented of, when they mind conversion. The Spirits first work is to convince of sin: of sin original, and of sin actual, and amongst other aggravations of actual sins, this is a great and mighty aggravation, the breach of vows. But what vows were made by them whilst they were Infants? I answer, they vowed to be Gods and Christs; they vowed to forsake the World, and Flesh, and Devil, and to manage war against them all their dayes: they vowed to fight under the banner of Christ, and to be his Souldiers, and to maintain his cause, and to promote his Kingdom. For understanding whereof, we must take notice of a double vow: The first is a virtual vow, when we vow legally, though in our own persons we promise nothing. The second is a formal vow, when in express terms we take upon us any obligation: Infants, whilst infants, cannot vow formally, but they do virtually; their Fathers stand instead of themselves and Infants, and privately at their first quickning in the Womb, but solemnly at their Baptisme in the Church, they bind themselves, and their Seed to God in this manner. *Know all men by these presents, that I. A. do hereby oblige my selfe and my Heirs, and posterity from me descending, to the great God of Heaven and Earth, in all the duties required in the Law and Gospel.* Now this vow is it that virtually was made by Infants: they could not do it in their own persons; and therefore by a gracious Prolepsis God accepts it on their behalf, thus made and signed, by their mediate, or immediate Parents. And have they not many and many a time broken these sacred vows? have they not as soon as they could learn to speak, begun to swear and lie? have they not very early forfeited their bonds, and entred into a contrary Covenant and confederacy with the Devil, and Death, and Hell, and their own lusts, and maintained a War rather with God, than Devils, with abundance of youthful heat and activity? Oh, then what remains, but that they should remember from whence they are fallen, and repent, and renew their Covenant with God in their own Persons, with all possible speed and seriousness. And thus much for our wrestling with Satan, or repelling Satan, as to his first assaults.

CHAP. II. SECT. I.

Of the Devils assaults in our Youth, or at the time of Conversion.

THE Second Period, wherein Satan assaults or combates with us, it is from our youth to our riper years; or especially from the beginning to the end of our Conversion. And in prosecution of this, first learn we some of those depths, and wiles, and methods of Satan in his assaults: and secondly practise we those duties that concern us in our wrestling with him in these respects.

1. For Satans assaults; then he begins his strongest batteries, or main temptations, when we are first entring into a renewed state: Now this is most usual in the days of our youth. So many of our worthies observe: One speaking of young people, faith,

Amongst them usually the stream of converting grace most runs. — It may be in some; grace is wrought very early, even in Child-hood, but ordinarily 'tis after they come under Burges spiritual refining.

catechising, and are more adult. Another thus: Conversion doth not only belong to the old but to the young: yea commonly Conversion is sooner wrought upon the young sort of People, for they have not resisted the Grace of God so much, they have not provoked God to give them up to their own hearts, lusts, and desires, as many aged persons have: so then let young ones hearken to Sermons, let them attend to what the Ministers of God exhort, Remember Eccles. 12. 1. thy Creator in the days of thy Youth; and it is good to bear the yoke in thy youth; Lam. 3. 27. it is good to feel the bitterness of sin betimes. Another thus, the Lord can convert and bring

bring home to himself at all times, in middle age, in old age, at the very last, as the Thief Vortier effects upon the Cross; yet the time of effectual calling is more ordinary in the time of youth. Some have observed the time of effectual calling to be between the years of eighteen, and thirty most commonly. — And I believe that most Saints experience, that the Lord wrought upon them in their younger days. — Marriages are most in younger time; so are spiritual contracts in Jesus Christ. David was good when young, Daniel a young Prophet, Timothy a young Preacher, Samuel began with God before he was born, Abijah good when a Child, so was John. Another thus, Those who in their Infancy were considered as parts of their Parents, and so by virtue of their Parents membership enjoyed the Ordinance of Baptism; whence once grown up to maturity and ripeness of years, they are to be looked upon and considered in themselves, and no longer as in their Parents, and therefore, as being in a capacity so to do, they ought and to take hold of the Covenant for themselves, and to render a personal account of their Faith. It pleaseth God that many do so even very betimes: which agrees with the former opinion, that some are regenerated after they come under Catechizing. It was the use of the Jews (as Buxtorf reports) that so soon as their circumcised Children were able to speak, they taught them some select places of Scripture, and so proceeding on by degrees, at thirteen years of age they were called *full precepti*, Sons of the Precept; and then they were to receive the Passover (as saith Mr. Weems) and to observe the *613 Precepta*, which comprehended in them the sum of the Mosaical Law, and Jewish Religion, and then they themselves were accounted guilty and liable to punishment both Divine and Human; if they did transgress the Law, whereas before their faults were imputed to their Fathers, of whom the Punishment was exacted. The manner of the Jews, it seemeth was thus. The Son being thirteen years complete, the Fathers call ten years to witness, saying, that his Son is now of age, hath been instructed in the Precepta, well learned their Customs, and can readily recite the benedictions and daily Prayers, and therefore he is worthy to be born forth free, and to shake off the Sins of his Son, after which he concludes with Prayer, beseeching God that his Son may grow up into many years and good works. I hope I may say of Gentiles, as well as Jews, that Conversion is sometimes very early, even so early as at thirteen years of age, though it be not ordinary. And oh, how good is it for a man to bear the yoke in his youth, seeing it must be both more time or other: the burthen of sin at that age will be the lighter, the flowing of heavenly affections will be the sweeter, the removal of sin, in likelihood, will be sooner, at least the surer, God having engaged himself, that they that seek him early will find him. Satan knows all this full well, and therefore he sets a stricter watch on youth; he observes all the motions, stirrings, actings of the Soul, and of Gods Spirit at such a time most narrowly: and if he spy any thing that may probably dispossess him of his possession, he presently foames, and fumes, and prepares himself for battle, and now he is ready with all his fiery darts (his thousands of temptations) to throw them at him, that would throw down his Kingdom.

SECT. II.

BUT what ailes Satan, that he begins thus to rage? it was but erewhile that he kept the house quietly, and possessed all in peace: and is he now disturbed? O no; for now the Soul begins to consider, it was but lately that the man was at some Sermon, or read some Book, or observed some providence, or heard some pray-
some Gospel news, or glad tidings is freshly come, that Jesus Christ is in the Field, sent
of God on this very account, to rescue Souls from the Devils power, and to that end
he hath made a Proclamation, that if any poor Sinner weary of the Devils Govern-
ment, and heavy laden with the chains of his spiritual bondage, will but come and re-
pent of Christ, he shall have protection from Gods Justice, the Devils wrath, and his
dominion. This, or the like message hath perswaded the Soul to pause, to consider,
to ponder, commune with it self, what it had best to do.

Consideration is the first step to repentance; the Prodigal first came to himself before he came to his Father; he considered with himself what a starving condition he was in, his husks were poor meat, and yet he had not enough of them neither, but at his Father's House was bread enough, and to spare, and should he perish with hunger? It is usual with the Soul thus at first to consider with it self, *And am I a Satans Vassal,* and

and under Satans power? and shall I continue in this state? is not the sweet Government of Christ a thousand times better than the Tyranny of Satan? and is not Christs Rewards a thousand thousand times better than the Devils Wages? What, is not Heaven better than Hell? And did I not promise to fight under Christs Banner against the World, Flesh, and Devil? How is it then that I have served him thus long? and that yet he leads me Captive at his will and pleasure? what if this night I should leave this World in this state? what would become of me to all Eternity? could I be content to lose God, and Christ, and the Joy above, and to dwell with Devils, and Reprobates, and all those Infernal Fiends below? Consider, O my Soul, and have sad thoughts on these weighty and everlasting Affairs; for as the Tree falleth, so it must lie for ever and ever. This, or the like consideration, is the Devils Alarum: now is he occasioned to bestir himself, or he sees he is gone; and therefore as a Gyant awoke out of sleep, he rouzeth and shakes himself, and besets the Soul with these several Temptations following.

S E C T. III.

Of the several immediate Assaillants that Satan at first doth make.

HIS Assaillants in this case are either immediate, or mediate; by himself, or aids.

1. He assaults by himself, either by removing those pious thoughts tending to Holiness, or by injecting such impious thoughts as tend to Wickedness.

1. He endeavours to remove pious thoughts. q. d. *What do these strangers here? how come these Guests into my house and dwelling without my leave? are these fit companions for the Soul where I bear rule? away with them, shut them out of doors, for I cannot endure them in my Territories.*

2. He injects impious thoughts instead of good, these are the Darts which he throws into the Soul at pleasure; and now is he most busie, lest the Soul want work to busie it self withal. *By his good will, (faith one) the Soul should not have a thought of Heaven or hell from one end of the week to the other; and that he may have as few as may be, he keeps him full handed with work: the sinner grinds, and he is filling the hopper, that the Mill may not stand still: he is with the sinner as soon as he wakes, and fills his wretched Heart with some wicked thoughts; and all the day long he watcheth him, and injects more ill thoughts; and at night like a careful Taylor he locks him up again in his Chamber, with more bolts and fettters upon him, not suffering him to sleep as he lyes in his bed, tell he hath done some mischief.*

Before I proceed, I shall propound these Questions.

1. Whether Satan knows our thoughts? Whether Satan can shut the door that good thoughts may not enter? 3. Whether Satan can at pleasure inject sinful thoughts, and so set on the Soul to imbrace them, and to tamper with them?

1. Whether Satan knows our thoughts? I Answer; As thoughts are taken strictly, simply, or meerly for conceits, apprehensions, meditations, discussions, deliberations, which the understanding or mind in and by it self, or by the help of fancy frames within it self, they are not known unto Satan: but as thoughts are taken largely, conjunctly, or as they are accompanied and waited on with the stirred up Images of the fancy, and passions of the body; so our thoughts, as well as words and actions, are known to Satan. Now I must confess, few thoughts are in us, but they stir up the fancy, or some affection of fear, or joy, or grief, or some such like; and therefore in that respect we have very few thoughts but they are known to Satan. That Satan hath an insight into the fancy and the images therein, there is no doubt; and that Satan hath an insight into the passions, which are but the flowing and refloowing of Corporal Spirits, the most will grant; it must therefore needs follow, that howsoever the immediate acts, which are immanent in the Soul it self are utterly hidden from Satan, yet as those acts are do transire, and appear, and are put forth in the Body and Corporeal Organs, either outwardly in actions, or inwardly in the images of the fancy, or in the passions, so they may be discerned and known by Satan.

2. Whether Satan can shut the door, that good thoughts may not enter? I answer, in natural men, as yet unregenerate, he may shut the common gate of the fancy, that no good thoughts shall enter in that way; and the reason is, because the Devil hath the *Keyes in his own hands* of all the Rooms, next to the Privy Chamber; he rules there, and locks, or unlocks at his pleasure. For the better understanding of this

this, we must know that within man are several Rooms or Chambers; the fancy, the affections, the Heart or Soul, which consists of the understanding and will; the understanding is joyned to the fancy, as the next room to it: and the will is joyned to the affections as the next room to it; hence the fancy brings in to the understanding, and the affections bring in to the will: and on the other side, the understanding imprints much upon the fancy what it conceives, and the will imprints much upon the affections what it commands: Now for the outer rooms, as satan can discern them intuitively, so he can work upon them at his pleasure; in the fancy he can make such compositions, as the understanding may presently take off, and read what is written there; and in the sensible passions such as love, hatred, anger, concupiscence, he can so move the humours and spirits in which they float, that the will is apt to choose and command accordingly as the passions are moved there; but for the most inner room or privy chamber, wherein we place the understanding and will, as Satan cannot intuitively or immediately discern it, so neither can he imperiously or efficaciously work upon it. *Indeed (faith*

** a modern) to speak exactly, the Devil hath no efficient power over the rational part of a man, he cannot change the will, he cannot alter the heart of a man, neither doth he know the thoughts of a man, so that the utmost he can do in tempting of a man to sin, is by swasion and suggestion only; but then how doth the Devil do this? even by working upon the imagination; Learned men make this his method, that he observeth the temper, and bodily constitution of a man, and thereupon suggesteth to his fancy, and injects his fiery darts thereto, by which the mind and will come to be wrought upon: for it is Aristotle's rule, that Phantasmatu movent intellectum sicut sensibilia sensum, that Phantasms and Imaginations move the understanding, as the objects of sense being present do presently move the sense; the Devil then though he have no impious efficacy over the understanding and will, yet because he can stir and move the imagination, it follows that any sin in the imagination, though but in the outward works of the Soul, yet doth it quickly lay hold on all.*

** Mr. Burges
of original sin.*

Well then, if Satan be Lord of the outer works, and if through those doors and chambers every good thought must usually enter, before it comes into the privy chamber; if (as the schoolmen say) the understanding receives things by the mediation first of the external senses, then of the fancy, of which the memory is the treasure, so that all comes to us in ordinary, no way but that; how easily may we conclude, that Satan will bar, and lock, and shut those doors in men unregenerate, that no good thought shall enter in that way: Nor doth this at all trench on that prerogative of God, who is said alone to be the Heart-searcher, the understandings light, and wills determiner; for he knows either immediately how to speak to the soul, or he can command the Devil's power, and speak by the senses and fancy, maugre the malice of Satan, and all his power.

3. Whether Satan can at pleasure inject sinful thoughts, and set on the Soul to embrace them, or to tamper with them? I answer. As he hath a power to hinder good thoughts, so he hath a power to suggest evil thoughts. It is clearly and expressly said of *Iudas* that *the Devil put it into his heart to betray Christ*: The Devil being a spirit had access to his *John 13. 2.* Spirit, and so instilled his suggestions into him. As the Lord Christ did breath upon his Disciples, and so they received the Holy Ghost, and were filled with the Spirit; so Satan breaths filthy suggestions into the Spirits of wicked men, and fills them with all manner of wickedness, malice, unrighteousness, he fills them with the Spirit of Hell; *Why hath Satan filled thine heart*, said Peter to *Ananias*? Satan had filled his heart to *dy* *Acts 5.3.* to the Holy Ghost. I know the Devil tempts several ways: as sometimes he presents, and holds up an object, and so he dealt with Jesus Christ, representing the Worlds glory to him in a Map, or a Land-skip: and usually objects are first presented, which he causeth to dwell upon the fancy, till the heart be insnared: But sometimes, yea oft-times the Devil tempts through the immision of thoughts, which he doth also by the help of the fancy, for otherwise how should the Devil tempt to despair, or to blasphemey, or to spiritual sins? or how should he blind the mind by carnal imaginations, and conceits, and obstinate prejudices against the Truth? And these thoughts once admitted, may be continued in a discourse, till at last the Soul both tampers with them, and yields unto them. I have done with these questions; and now we see how Satan assaults by himself.

S E C T. IV.

Of the several mediate Assautes that Satan at first doth make.

2. **H**E assaults meditately, and by his aids. He likes not that the Soul should have any thoughts of leaving him, or of coming to Christ: The very first *Mediation* gives all the Legions of Hell an alarm; as it were; they are as much troubled at it as *Hiram* and *Jerusalem* were when they heard the news, that Christ was born: and therefore they call in all their aids, and command them to stifle those holy thoughts and considerations. *These aids are either the World or Flesh.* By the *World* understand impious, carnal, and unbelieving men, with all their baits and enticements unto vanity; and all their discouragements, afflictions and miseries, wherewith they hinder God's Children in travelling the path of righteousness, which leads to Heaven. This wicked *World* assaults us on both sides; on the right hand it offers us the bait of pleasure, honours, riches, that thereby it may allure us to swallow the hook of sin: it casts before us golden Apples, that by stooping down to gather them, we may be hindred in running the Christian race, and so lose the *Goal and Gartland of everlasting Glory.* On the left hand it encounters us with Threats, Miseries, Afflictions, Poverty, Ignominy; all which being terrible in the eyes of flesh and blood, so far prevail with some, that they move them to make shipwreck of Faith, and a good Conscience.

Methinks I imagine the *World* speaking to the Soul in such a language as this: *What strangers are these that disturb our dwelling? have not we possess this Earth so many years? and must we now be gone, and give up our room to Foreigners that invade? Come, take up other thoughts of the *present* and *pleasure* of *This World*; here Soul! We offer thee wealth; or if that will not allure thee, *soak* have honour; or if that will not prevail, then *shalt have pleasure.* As *Balaam* dealt with *Balaam*, who first sent under *Messengers*, and they not prevailing, he yet again sent *Princes*, more, and more bondable than they; and they came to *Balaam*, and said unto him, *Thus saith Balak the Son of Zippor, let nothing I pray thee, hinder thee from coming unto me; for I will promote thee unto very great honour.* so faith the *World*, *Let nothing I pray thee, divorce thee and me; for I will promote thee unto very great honour.* Or, if these allurements do not divert thy Soul, but still it considers; *Oh, what will become of me in the other world?* Then doth the *World* frown, and threaten, and boast of his great strength; that he marcheth against the Soul with all his Forces, sometimes hiding his Troops in the ambuscades of worldly vanities; and sometimes drawing out his Forces in open view: q. d. *Come afflictions! and come persecutions! and set on this Soul by force and violence! will it needs run away from us, in the wayes of Godliness? be you like bulars in the way to hold it from going forwards; or be you like Thorns under its feet to vex and torment it, that it may be weary in its passages.* And, *Oh, the vexations, griefs, fears, and torments, which the frowning *World* darts into the Soul at such a time!**

2. **E** By the *Flesh*, I mean not the body and the *flesh* thereof; but that corruption of nature, which hath defiled the Body and Soul; being spread and mixt with every part of both; even as the Light is mixt with Darknes in the twilight, or dawning of the day; hereby we find our selves prone to all sin, and ready to entertain all temptations, which promise the satisfying the lusts of the *Flesh*. This enemy is called the *old man*, the *old Adam*; the *earthly, carnal, mortal man*; the *sin which is inherent, and dwelleth in us*; the *adjoyning evil*; the *Leviathan of the Member*; the *lusts of the Flesh* which *fight against the Soul*. As *Satan* is the *Father*, so the *Flesh* is the *Mother* of sin, which receiving *Satan's* temptations into a fruitful womb, doth continue, nourish, and bring forth sin.

Now as this is another of *Satan's* aids, so methink I imagine the *flesh* bespeaking the Soul in this or the like kind, *What manner of communication is this which thou hast with my enemy? Are godly thoughts suitable to dwell with me? Or to sit down with me? Am not I thy self? Conceived, and Born, and brought up with thy self? And wilt thou now entertain an enemy, either to weaken, or destroy me? I cannot endure any thought*

tending to the spiritual man : thou canst not but be sensible that we two cannot reign together and flourish together in the same Soul at once : If the Spirit live I dye, and if the Spirit thrive I perish : and am I not nearer to thee, and dearer to thee than the Spirit ? Was not I with thee in the womb ? and did I ever leave thee till this time ? have not I studied to please thee with all the delights, and incomes, and pleasures of this world ? and wilt thou now turn thy back upon the old man, thy ancient acquaintance ? See here a legion of lusts attending on thee ; Come, let us greet, and embrace, and throw out these pious thoughts that seem to distract us in our dalliances. And thus we see how Satan assaults us by his aids.

S E C T. V.

Of the duties that concern us, in respect of the immediate Assautes.

FOR the duties in our wrestling with Satan as to these assaults, let Souls practise
respective. As

1. To Satans immediate assaults use these repulses.

1. Give entertainments to pious thoughts, hear what they say, what if they are strangers to thy unregenerate heart (for so I may yet suppose thee) this hinders not, but thou shouldst bid them welcome. It was the old Law, *Love ye therefore the strangers, for ye were strangers in the Land of Egypt.* And it is the Apostle's charge, *be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.* *Holy Deut: 10. 19. Heb.13.2.* thoughts are precious things, and if not Angels (strictly so called) yet are they God's Messengers, and in that sense Angels sent from God : they are the immediate fruits and buds of an immortal nature ; they come from God, and they tend to God : they never come but for good, nor do they dwell any where, but in the issue they give exceeding great rewards. Why ! then cherish these motions of the Spirit, commune with them again and again ; know the errand fully and throughly, on which they come from Heaven : their meaning is to bring up thy Soul from Earth to Heaven, and were it not pity to let them go before they have done the great busines on which they come.

2. Complain of Satan's shutting the doors against such thoughts : tell thy God that his enemy and thine has got the possession of thy Fancy and Affections, and of all the outer rooms that lead to the privy-Chamber of thy heart ; and that he hath put his bars and bolts so strongly in, that thou canst not open to those strangers. Yea, cry out against Satan and thy self, *O the tyranny of Satan ! and oh the loathness of my own heart to entertain these holy thoughts ! if they stand at the door and offer their service, do not I joyn with Satan, and bid them be gone ? or if they step in before I am aware, am not I weary,* *2 Cor. 3. 5.* and willing with Satan to drive them out again ? Why Lord I am not sufficient of my self, to think any thing as of my self, but my sufficiency is of thee, if I endeavour never so much to wind up my Soul to an holy Meditation, presently I find my fancy, or imagination, like the Peggs of an Instrument slip between my fingers as I am winding them up, and to fall down suddenly again. Oh woe is me, that my nature is thus vile, and that Satan is thus strong in me ! Come Lord, and break open these doors, that thy Messengers may come in, and find due welcome ; all my sufficiency is of thee, and thou art God all-sufficient ; Why Lord if thou wilt, thou canst throw out Satan, and make room for these Harbingers, and forerunners of thy Majesty.

3. Stand and startle at those wicked thoughts, that come instead of the former good ones. Is Satan so busie with thee, that now he hath filled thy heart with proud, unclean, or distrustful thoughts ? doth he now suggest, *That there is no God, that the world is for ever, that Riches are better than Grace, that the Pleasures of Sin are better than hopes of Heaven ?* Oh shew thy abhorrency of them, and chide thy Soul sharply for so much as holding any conference with them : But in this repulse begin betimes, crush them early at the very first rising, or Satan will prevail. It is not to tell what a world of miseries man brings upon himself : by giving way to the first wicked thoughts. In the first place therefore, remember that Text, *Let the wicked man forsake his way, and the unrighteous man his Isa.55.7. thoughts.*

S E C T. V I.

Of the Duties that concern us, in respect of the mediate Assaults.

TO Satan's mediate assaults by the World, or Flesh, make use of these repulses.

2. **A**s —————

1. To his assaults by the World, Consider —————

1 Joh.2.15: 1. It is the Lord's command that we should have no intimate, indeared amity, or correspondence with the world. *Love not the World, neither the things that are in the World, if any man love the World, the love of the Father is not in him.*

Math.6.24.

2. God and the World are at such enmity, that we cannot serve both. *No man can serve two Masters (that are opposite) for either he shall hate the one, and love the other, or else he shall lean to the one, and despise the other; ye cannot serve God and Mammon.* The Apostle herein appeals to our consciences; *know ye not that the amity of the World is enmity with God? whosoever therefore will be a friend of the world, maketh himself the enemy of God.* It is a rouzing question, *know ye not?* worldly men do not so much out of ignorance, as out of incogitancy; they do not consider: and what should they consider? That the amity of the World is enmity with God, that to please the World is to wage war against Heaven. *Ob, consider this yet that forget God.*

Jam.4.4.

3. In our Baptism we renounced the World, with all the vain pomps, and glorious vanities thereof; then we professed that we would courageously fight against them under Christ; and shall we run away from the Banner of Christ? shall we cast aside the Liberty of Jesus Christ? Shall we backslide from our Religion in Truth and Power, and joyn in league with the profest enemies of God and Christ? what is this but to be worse, and more nefarious in the latter end, than we were in the beginning? *For if after we have escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Jesus Christ, we are again entangled therein, and overcome, the latter end is worse than the beginning.*

2 Pet. 2. 20.

4. What is the World, but changeable, variable, deceitful, miserable? was there ever more experience of this Truth than at this time? Oh, what tumblings and tossings have been of late? how have men been deceived in their expectations and fruitions? fair shews have been represented to some, as they were to Christ, *when the Devil shewed him all the Kingdoms of the world, and the glory of them,* and how many have fallen down and worshipped? but are they not deceived? what matters the world gorgeous shows? It is in touch a feather, in sight a shadow, in weight a smoak, in trust a reed, in all deceitful. *Achirophel* for all his policy, *Haman* for all his sway, *Goliath* for all his strength, *Nebuchadnezzar* for all his pleasure; these worldlings that stuck in the sweets of this World, they found its deceit, and now feel its punishment. Wicked World! how doest thou undo men with a world of treacheries? it hates them that love it, deceives them that trust it; afflicts them that serve it, reproaches them that honour it, damns them that follow it. *Athanasius* tells of an Hermite to whom God should reveal the state of this World, *Et omnia viscosa, omnia operata tenebris, & obsessa laqueis, All hanged full of nets and Devils sate by to watch them.* Go you over the whole world, behold Countries, view Provinces, look into Cities, harken at doors, see what is done in Halls, in Palaces, in private houses; are not the Devils snares in every corner? justice is sold, shame is lost, truth is wrested, right despised; what lying, what slandering, what deceiving is there? the innocent are condemned, the guilty delivered, the wicked advanced, the virtuous oppressed; pride, envy, perjury, vanity these bear sway.

Ah poor Soul! doth the world interpose to hinder thy consideration, or thought of change? doth it tell thee of Riches, Honours, Pleasures? say then with Christ, *what if a man gain the whole world, and lose his Soul?* or doth it tell thee of afflictions, persecutions, torments? say then with the Apostle, *That the afflictions of this life are not worthy of the Glory, which shall be revealed in us.* Or if all this will not stop the mouth of the world, consider again, and consider of these particulars; the commands of Christ, the enmity betwixt the world and Christ, thy promise, and vow, and first obligation to Christ; yea, consider of what the world is, either in it self, or to thy self; and then bid it be gone; *away world, for it is written, the time is short, — and the fashion of this world passeth away.*

1 Cor.7. 31.

2. To his assaults by the flesh, Consider

1. It is the Lord's command that we should depose the flesh; *Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.* And put off the man, which is corrupt, according to the deceitful lusts. And mortifie your members which are upon Earth, as fornication, uncleanness, inordinate affection, evil concupiscence.

Rom. 6. 11.
Ephes. 4. 22.
Colos. 3. 5.

2. The flesh is a worse enemy than the Devil himself; for never could the Devil hurt us, if this inbred enemy did not betray us: This is the root, the fountain, the origine of all other sin, when lust hath conceived, it bringeth forth sin. Hence we say, that suggestion could do nothing without lust: if there were no fire in our wood, never could Devils breath kindle any flame in our Souls.

3. We are to weaken the flesh, by abating the jewel of whatsoever may nourish or strengthen it: *Make not provision for the flesh to fulfil the lusts thereof.* As in a siege all means are used to stop the passages of sin, by which the enemy may be victualled, so must we stop those passages of sin, by which the flesh is strengthened. Now as the flesh is resident in all parts and powers of the Body and Soul: so must we in every respect keep back provision from every part; from the body delicacy, drunkenness, wantonness; from the fantasie, vain imaginations, pernicious errors: from the mind and will sinful cogitations, wicked deliberations; from the memory the remembrance of sinful pleasures, unless it be to repent of those that are past, and to flee from those that are present: from the heart unlawful lusts, wicked desires, unruly passions. I might thus instance in every part.

4. As we must weaken, so we must watch over the flesh: and the rather, because though we should get the better in many conflicts, yet still it is plotting and practising new and fresh Treasons. But what are those parts of the flesh we must especially watch? I answer. 1. The Sences; these are the gates of our Souls, and therefore they had need to be strongly guarded: *I made a Covenant with my eyes, why then should I think upon a maid?* And turn away mine eyes from beholding vanity, and quicken thou me in thy way. And put a knife to thy mouth, if thou be a man given to appetite. And I said, I will take heed to my ways, that I sin not with my tongue. And let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that may minister grace unto the hearers.

2. The Heart; this of all parts is the most subtil and crafty, the Heart is deceitful, and desperately wicked above all things, who can know it? The counsel of the Wife is therefore good, *keep thy Heart with all diligence, for out of it are the issues of life.* Indeed the Heart is the chief Monarch in this little World of man, which rules and commands all other parts; It is the guide and Captain, which leads and directs them in all their courses, it is as the *primum mobile*, which moves all inferiour Spheres; or as the chief wheel in the clock, which sets all the rest of the wheels a going; it is the Spring and Fountain of all our thoughts, words and actions, which being defiled, defileth them, or being purified, communicates its purity unto them: as the heart directeth, the tongue speaketh, the hand worketh, the eye seeth, the foot walketh: *A good man out of the good Treasure of his Heart, bringeth forth that which is good; and an evil man out of the evil Treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh.*

Ah, poor Soul! doth the flesh interpose to hinder thy consideration or thoughts of change? doth it tell thee of its nearnes and dearness to thee, of its ancient acquaintance with thee even from the womb, of those many pleasures and incomes of delight it hath provided? tell it again of its ill neighbourhood, of its ancient feud, by so much the worse because more ancient; and for the pleasures and delights it speaks of, tell it that such baits have Hooks under them, the Harlots lips dropt honey in the greeting, and worm-wood in the parting: what is the end of such delights but death and damnation? *For if ye live after the flesh, ye shall dye:* and therefore say again, *Ob why should I satisfie my flesh, to endanger my Soul?* Or if these reasonings will not satisfie, consider seriously, and dwell upon these considerations, that God hath commanded thee to depose it; and that no enemy is so bad as that in thy bosome: that either thou must weaken it, and watch over it, or it will prevail, and lead thee to the Chambers of death, For, when lust hath conceived, it bringeth forth sin, and sin being finished bringeth forth death.

Only one objection remains. Alas! faith the Soul, I am unregenerate, and though I hear a voyce behind me, saying, *this is the way, walk in it, yet I do want fear, and strength to walk therein;* these are good rules of wrestling against the Devil, World and

Fleih,

Rom. 3. 13.

James 1. 15.

1 Cor. 10. 21.

Flesh, but I cannot stir, nor move, nor meditate : I am not sufficient of my self to think, how then should I follow these rules ? you sing to a deaf man, you prescribe to a man dead in sins and trespasses.

I answer, indeed I suppose no less : and yet if I speak not to a man spiritual, I do to one rational ; and as a meer rational man, thou may'st fix thy thoughts on this or that object electively, which is a posture of Soul, wherein the Lord may appear, and affect thy Heart. Come then, and peruse these directions, and reason thus, *Why should I not do thus as I am directed ? Heart, what hast thou to say, why thou should'st not follow this Counsel that is given thee ?* Again, it may be the Lord will come in, whilst thou art endeavouring after him : I will not say, that God is bound *ex congre* to give grace to thy endeavours : In all the Word of God we find not one promise to any meekly natural, or moral act of ours : Yet (as one observes) *God hath seldom been observed, if ever, to fail any in their expectations of grace from him, doing in the way of means, what they by the power of nature can, and what the Spirit of God moves them unto.*

Mr. Ford's
Spirit of Bon-
dage.

Hearken then to these rules, and obey : What if thy indeavours have no immediate influence upon grace, yet are a necessary way that God hath commanded every one to walk in, and they are as a means wherein God will dispence his grace to whom he pleaseth ; so that whosoever doth wilfully neglect the use of such means, he cannot promise to himself any conversion ; yea, he may certainly conclude, God will not convert him. In all the directions which may be hereafter to the unregenerate, I wish this may still be remembred.

CHAP. III. SECT. I.

Of the next Assautes that Satan makes against us.

See my first
things.

IF in the first assault Satan be foil'd, and the Soul be resolv'd to go on, the Holy Spirit finally comes in and works on the Soul these several steps. As 1. A sight of sin. 2. A sense of misery. 3. Sorrow for sin. 4. Seeking for comfort. 5. A sight of Christ. 6. Desire after Christ. 7. Relying on Christ. 8. Obedience to Christ. And accordingly Satan counter-works, and in every of these steps assaults the Soul either less or more, to keep it still in his hold : Oh, he is loath to leave, and therefore at every step he meets the Soul, and wrestles with it. I shall (as the Lord enables) first observe his assaults, and then inform the Soul of its several duties, in repelling of Satan respectively.

SECT. II.

Of Satan's Assaute upon sight of sin.

NO sooner hath the Holy Ghost opened the eye of the Soul to see its sin, but presently Satan comes on with his fiery darts : Sometimes he makes sin little, *is it not a little one ?* and sometimes he makes sin great, *Oh, the greatness, and oh the numerousness of thy sins !*

Shepherd's
Sound Believ-
er.

1. Sometimes he makes sin little, and herein he prevails with many Souls : they are loath to hear the worst of themselves, and therefore Satan helps them with Fig-leaves to cover their nakedness. what ? is it not Satan's language that we hear in men ? *Surely, our sins are not so great, we are not so bad, we have some good, we have some hopes, if God be merciful, what matters it if we be sinful ?* Thus do men stifle and resist the first breathings of the Spirit of God. *I believe (faith one) that all the powers of Hell conspire together to blind mens eyes, and darken mens minds in this first work of Christ ; Principius obsta : It is the policy of Satan to stop Christ in his entrance, in his first stroke upon the Soul.* No wonder then if he puts the wrong end of the prospective glass to the eye, that sin appears very little, if any thing at all.

2. Sometimes he makes sin great ; he draws a charge at length, he takes up all the bloody aggravations he can think of ; as partly in respect of the nature and quality of the sins themselves : and partly in respect of the circumstances, as being committed against knowledge, at such a time, in such a place, and by such a person, as that God is thereby most dishonoured, his Brethren most offended, &c. It is not to tell how the Devil can stretch out sin upon the Tenters of his temptations : yea, of a small drop with the blast

of his suggestions, he can make a great bubble : and which is most to be admired, he can in this charge present himself as an Angel of Light ; he knows how to imitate those convictions of the Holy Spirit, whose office it is to convince of sin, and therefore many a time in his aggravations of sin, he comes in Gods Name : he observes well enough how the squares go between God and the Soul, and that the Spirit of God lays sin home, and close, q.d. *Oh thou wretch, what hast thou done? what sins are these that cry up to Heaven against thee?* So saith Satan, *Oh thou damned wretch, what a life hast thou lived upon the Earth? What gross, and grievous, and bloody, and crying sins standest thou guilty of?*

S E C T. III.

Of the Duties that concern us, in this respect.

THE duties in wrestling with Satan, must be suitable to his temptations ; and therefore

1. To that temptation, that sin was but little, Consider Psal. 51.4.
1. That no sin is so little, but it is against a great God. *Against thee, thee only have I sinned, and done this evil in thy sight.* As all indictments in criminal pleas are stiled against the King, his Crown, and Dignity : So are sins against God, a great God, be they in our esteem never so little.

2. No sin is so little, but it deserves death and damnation. *The wages of sin is death.* Rom. 6.13. the wages of every sin, whether little or great sin : indeed great sins may have greater punishments, but the stipend or desert of every sin is formally death, be it never so little.

3. Every sin, whether little or great, is a strong and Soul-killing poison. We may know this by that first sin that ever the Sun saw : no sooner was it committed, but presently it polluted mankind : All the Sons and Daughters of *Adam* that were ever since, or ever shall be to the Worlds end, have been, and will be infected by that very sin. And we find to this day, that any little sin doth on impenitently, like a lump of leaven, it fowlers all the Soul, defiles the whole man, and every thing that proceeds from him : It doth not only unhallow his meat, drink, buying, selling, giving, lending, and other dealings in the world, but also turns all his spiritual services and duties, his praying, hearing, reading, meditating, &c. into abomination.

4. The less the sin, the greater our folly to commit it : for what is it to sin, but to lay, as it were in one scale of the ballance the Glory of God, the blood of Christ, the joys of Heaven, the loss of an immortal Soul ; and in the other same rotten pleasure, earthly pelf, worldly preferment, fleshly lust, sensual vanity, and to suffer this to outweigh all those, if Christ could say, *What is a man profited if he gains the whole world and lose his Soul?* How much more may I say, what profit in this exchange, to lose a Soul for a pin, a point, a trifle, a vanity ; or confessedly for a small *punctilio peccadillo*, a very little sin ? Speak no more of sin as little, if we will prefer it before the great things of God, and Christ, and Heaven, and Souls of men. *O prodigious madness !*

2. To that temptation, that sin is great, or as *Cam* cryed, *My iniquity is greater than can be forgiven.* Consider Gen. 4.13.

1. The dew of grace hath ordinarily fallen upon most graceless Souls. What if thy sins be great? was it not the case of many a Saint, whose sins were forgiven ? hast thou been an Idolater ? So was *Abraham* ! hast thou been an Adulterer ? So was *David* ; hast thou been a Blasphemer, So was *Paul* ; What needs more instances ? poor Soul, if thou couldst but peep into Heaven, thou shouldest find, there is *Rabab* the Harlot, there is *Manasseh* the Murtherer, that made the streets of *Jerusalem* swim with blood ; there is *Mary Magdalen* that had seven Devils in her : A Man or Woman that hath many Devils may come where there is not one ; the most devilish, hellish creature may through the mercy of God be partaker of heaven ; lame, and halt and blind may come in there, and yet still there is room.

2. It is as easie with God to forgive the greatest sin upon repentance, as the least sin. 1 Tim. 1.15.
This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, of whom I am chief : though Paul was the greatest sinner in the World, yet God could, and did forgive him. What, do thy sins cry up to Heaven? yet is God's mercy above the Heavens. Indeed God's mercy is infinite for as God is an infinite God,

so every mercy of God is as infinite as himself : his attributes and his Essence are but one and the same : and therefore no wonder if it be all one with infinite mercy to forgive sins of the greatest size, as well as the least ; thy sin is but the sin of a finite creature, but God's mercy is the mercy of an infinite Creator ; thy greatest sins are but the sins of a man, but the least of Gods mercies is the mercy of God.

3. The Lord calleth all, even those sinners which are heavy laden with sins to come unto him, *Come unto me all ye that are weary, and heavy laden.* Is not this enough to rouse and raise up thy heart from sinking ? Remember what was said, to *Bartimeus* the blind man, sitting by the way-side at *Jericho* ; *be of good comfort, arise, he calleth thee.* So cheer up thy heavy heart with this sweet Balsom ; lift up thy hands which hang down and thy knees which are weak, and make strait steps with thy feet, even unto the Throne of Grace, *behold he calleth :* q.d. poor Soul ! thou that complainest thy sin is great, Come hither, and I will ease thee of it : Let me bear thy cares, and thou shalt bear my comfort : Give me thy sins, and I will give thee my righteousness. Heavy hearts, whom this call of Christ cannot revive.

4. Thy sins indeed are great, and very great : and if ever the Holy Ghost do but open thy eyes, he will make thee see it : but yet they are not so great, as that therefore they cannot be forgiven ; that is not the voice of the Holy Spirit, but of him who is the Father of Lyes : If thy sins were a thousand-thousand times greater than they are, and if thou should'st add to them the sins of *Cain* and *Judas*, and all the reprobates in the world, doubtless there would be a great heap, yet lay this huge heap before infinite pardoning grace, and there will be no comparison ; what sayest thou ? that God either cannot, or will not pardon thee ? or that never such a sinner as thy self was pardoned ? Oh do not limit the Holy One of *Israel* ! have no low thoughts of God's love, which (faith the Apostle) *passeth all understanding.* Suppose the like sinner to thy self was never pardoned : *Behold saith God, I will do a new thing, now it shall spring forth, shall ye not know it ? I will make a way in the Wilderness, and rivers in the Desert, — to give drink to my people, my Chosen : This people have I formed for my self, they shall shew forth my praise.* It is the same with that promise, *he will abundantly pardon ; or, he will multiply to pardon,* q.d. I'll drop mercy with your sin, and spend all I have, rather than it should be said, my good is overcome of your evil.

But how may I know the false accusations of Satan, from the convictions of God's own Spirit ? for both tell me, my sins are great, and very great : I answer ; When they asperse God, and so charge the Soul, that withal they reflect on God's goodness, and mercy, and love, and the riches of his Grace, then are they not of the Holy Spirit, but of the evil Spirit. Oh mark this sign ! if thy sins are so represented to thee, as exceeding the greatness of God's mercy, and thou cryest with *Cain*, *My iniquity is greater than can be forgiven ;* here the Devil opens himself. One sweetly observes, *The holy Spirit is Christ's Spokesman to command him to Souls, and to woo sinners to embrace the grace of the Gospel, and can such words drop from his sacred lips, as should break the match, and sink Christ's esteem in the thoughts of the creature ? you may easily know where this is minted ; when you hear one command another for a wife, and a good man, and at last comes in with a But — that dasheth all ; you will think he is no friend to the man, but some fly enemy, that by seeming to command, desires to disgrace the more. Thus when you find God represented to you, as merciful, gracious, but not to such great sinners ; to have power and strength, but not able to save such as you are, you may say, A vant Satan, thy speech bewrayeth thee.*

Mr. Gurnall in his Christian Armour.

S E C T. IV.

Of Satan's Assaunt upon sense of misery.

THe Holy Spirit that convinceth of sin, in the next place, works fear : or sense of misery. Thus *Paul* trembled, and the Goaler trembled. As when a man sees danger near and imminent, he naturally fears : so when the Spirit presents a man's danger, death and wrath even at the door, he begins then to fear, *Ye have not received (faith the Apostle) the spirit of bondage again to fear :* This plainly intimates, that once they had received it : The Spirit purifies souls whom he purposeth for Heaven with strong fears, till proud man falls down before God, crying, and saying, *Oh, I am undone ! Oh, that I had never been born ! &c.* Now in this case Satan steps in, and either allays these fears with worldly comforts, some counterfeit calm, or else he works further and deeper fears than the Holy Ghost himself alone intended.

For the first; sometimes he allays these fears with worldly comforts, or some counterfeit calm. Of this I shall speak when I come to that other step of seeking for comfort. Satan hath his comforters, though the Lord knows they are miserable comforters all.

For the second; sometimes he aggravates fears, and to that purpose he tells men of God's Eternal Wrath, and of God's Eternal Rejection, and that God will never be merciful, and so he lays them lower, and casts them into a further fear and bondage than the Holy Ghost is cause of; yea devils now combine, and say as David's enemies said in his distress, *What? would these Souls escape our clutches? Come, let us now take them, for God hath forsaken them; let us now devour them, and swallow them up with fear and despair:* As God says, of those enemies of his Church, *I was but a little displeased and they helped forward the affliction:* So when the Spirit works fear, in order to conversion, Zach. 1. 15. Satan watcheth his opportunity, and puts on that fear to utter despair.

It is a question, how Satan can work this fear on the Conscience, which is usually attributed to God's Spirit? But the answer is given in thus.

1. *That Satan cannot immediately wound the conscience; for as no creature can shed abroad God's love, and cause a poor Soul to taste of the sweetnes of it; so no creature can make impressions of God's wrath upon the conscience, but only God himself, or the Spirit of God immediately.* Dr. T. Goodwin in his Child of Light. But

2. *Satan can do it upon the Conscience mediately, and that in these several respects.*

1. *When the Holy Ghost hath lashed and whipt the conscience, and made it tender, and setteth off the skin, then Satan can fret it more and more, and so be still rubbing upon the sore by his horrid suggestions, and false fears cast in.*

2. *From renewing the remembrance of those terrors impressed by the Spirit, he can amaze the Soul afresh with fear of worse.*

3. *He can bring home all the threatenings that are thundered forth in the Word against hypocrites, and men unregenerate, and discharge them all with much violence and noyse upon the poor doubting Soul.*

4. *He can stir up the passions of fear, and grief, and trembling of Spirit; he is the Prince of the airy part of the little world in man, as well as of that elementary Region in the great world, and so can raise unnatural storms and vapours that shall darken reason, and cause such thunders and lightnings, as shall burn all into a black confusion, such as if Hell and the Soul would presently come together. And this be doth more than simply morally, (i.e.) by bare propounding such objects as shall move them (which men only can do) but further also physically: by stirring such humours in the Body which such passions do all and stir in; and when he hath thus distempered and disordered all in a man, and put a man to such dispositions of fears, then he comes with his suggestions, and speaks nothing but of wrath and terrors; and then looks as when a man's choler is up, every small thing provokes him, so now when fear is excited, every suggestion, every surmise, doth strike the Soul through and through with horrid fears. And thus though not immediately, yet through the means of these mists, and vapours, and fogs raised, which environ and darken this Sun, he works upon the Conscience.*

But what means Satan thus to fill the Conscience with fears? I answer, his end is especially double. 1. To bring the Soul to despair of Eternal Life. 2. To bring the body to some violent temporary death, in both which if he can prevail, then he makes sure to hurry the whole man into the torments of hell. We may imagine him to bespeak the Soul in his horrid hellish language: *Wouldst thou now, vile wretch, turn unto God, hoping to be received to grace and mercy? why assure thy self it is too late; are not thy sins in number numberless, and in their quality and nature most heinous and outragious? and hast thou not continued in this thy rebellion a long, a very long time? Hath not Christ often called, and yet thou wouldst not come? Hath he not graciously offered and tendered himself to thee but thou said'st, he should not reign over thee? And hast thou not served me, and obeyed me all the days of my life? Now therefore the day of Salvation is gone, the acceptable time is past, and never, never can be recalled; thou mayst with Esau seek repentance with tears, but thou shalt never find it no more than Esau did. Moreover, add to the consideration of thy sins the remembrance of God's Justice, the terrible curse of the Law, the fearful torments of hell prepared for sinners, amongst which number thou art one of the chief: Come do not flatter thy self with hope*

hope of mercy, but rather expect those fearful judgments and endless torments which are due unto thee for thy rebellions. Thus Satan labours to bring a poor sinner to deep despair, and to fill his conscience with horror and fear, which if he can accomplish, he rests not there, but like a cruel coward, who can never be quiet till he see the death of his enemy, he then persuades him to seek some ease of his present torments, by imbruting his hands in his own blood, and putting himself to some violent death: This is sad, yet some are brought to this, the Lord knows, I will instance in none but *Cain* and *Judas*, of whom the former desperately blasphemed the mercy of God, and the other desperately laid violent hands on himself, *he hanged himself, and falling head-long, he burst asunder in the midst, and all his bowels gushed out.*

Math. 27. 5.
Acts 1. 18.

S E C T. V.

Of the Duties that concern Souls in this case.

The duties, or defeature, or Souls encounter in this case, must be suitable to Satan's assaults: and therefore —

1. To that of despair, consider: 1. As to sin. 2. As to God's Justice. 3. As to the Law. 4. As to Hell.

1. As to sin, consider; that no sin, though never so great, should be a cause to move thee to despair. What would Satan persuade thee, because thou hast been so great and prodigious a sinner, therefore to despair? Retort his argument upon himself, and tell him, that very thing by which he would persuade thee to despair, doth much more deter thee from despairing; for though thy sins be great, yet this is the greatest of all other sins; other sins bind thee over to wrath, but this sin gives fire to the threatening, and sets the Soul on flame with extreme horrour; other sins wound the Law, and the Name of God through the sides of the Law, but this sin wounds the Gospel, in that it is not willing to have the wounds healed which former sins have made; other sins have wronged God the Father in trespassing against him, but this sin will not let Jesus Christ make satisfaction for the wrong that by his sins are done to the Father; other sins reflect on the Name, or Power, or Justice, or Holiness of God, but this sin fights against all his lovely Attributes of Goodness, Mercy, Love, and Grace; and Satan claps his hands to see all the glorious Attributes of God served alike, and divested of their honour; other sins, though great, are pardonable, if not mixed with this, but the least sin envenomed by this of despair, is wholly unpardonable. Hence we say that *Judas* sinned more, and more dishonoured God in despairing of his mercies, than in betraying of his Son; and *Cain* more grievously offended in saying, *My sin is greater than can be pardoned, than by murdering his Brother.* O tremble at despair! for this sin draws nearer to the sin of devils, and is of the complexion of the damned Souls in Hell.

Mof. 2. 19.

2. As to God's Justice, consider; thou art not to look only on Justice, but on Justice and Mercy, as meeting together, and killing each other. These two are long since reconciled, so that now God knows how to be just, and yet to save thy Soul. In that promise of God's betrothing himself to sinners, it runs thus, *I will betroth thee unto me in Righteousness, in Judgement, in Loving-kindness, and in Mercies;* he will do it in Justice and Mercy, he will be righteous and gracious. If Sarah object, Can the Lord be just, and save such a sinner as thou art? Yes, mayst thou say, God tells me, that he will marry me in righteousness as well as mercy; that is to say, he will do it in Christ, whose great undertaking was to bring Justice to kisse Mercy, that there might not be a dissenting Attribute of God in his marrying of me. In this case, as I would wish sinners have an eye on God's Justice to keep them from presumption, so likewise to have an eye on God's Mercy to keep them from despair; or (which is all one) to think of Christ, who hath already paid the price for the pardon of sin; and therefore as it were against Mercy to damn, so it were against Justice to exact the debt of them for whom Christ hath paid it: What should we think of that man, who having a debt fully discharged by the Surety, should press upon the Principal for the payment of the same debt again? Surely it were a fearful dishonour to the righteous Judge of all the world, to conceive, that having received an exact and full satisfaction for all thy sins by the Hearts blood of his own dear Son, he should ever require them again at thy hands.

hands. If thou sayest, but hath Christ paid the debt for my sins? Yes, if thou wilt but accept of Christ on his own terms; come then poor soul, thou who art tossed with the waves of despair, think of Justice interwoven with mercy; or if Justice be it thou fearest, think of it as now thy friend in the Lord Jesus Christ, it is Justice that acquits thee, if thou but relyest on Christ; and who then shall condemn thee? who then shall lay any thing to thy charge?

3. As to the Law, look not upon that exact obedience which the Law requireth, for then Satan will attain his purpose, but go out of thy self, *Look upon Jesus*, and reject thy own righteousness, as altogether imperfect and insufficient. Alas! Who can exactly live up to the Law? the Law requires of us things that we cannot do; the Law accepts of nothing, but absolute perfection in all it requires: the Law looks that things should be done in a right manner, out of a right principle, and to a right end; yea, that all should be done in the perfection of degrees, to the uttermost that is required: Now if souls pore on this, and look only on this, no wonder if the Devil tempt them either to looseness or despair; the way is therefore to go out of thy self, and to rely upon the alone righteousness and obedience of Jesus Christ, as being in it self, all-sufficient for thy justification and salvation: Thou canst not perform the duties of obedience, which the Law requireth, but Christ hath done it, and God himself professeth that he is well-pleased with him, and as contented with him and his obedience for thee, as if done by thy self. Surely this is Gospel, the glad tidings: O what courage and comfort mayst thou take at this news.

4. As to Hell, with which the devil frights thee; meditate that hell is thy desert, but heaven is God's gift; and though Satan may hold thee over hell, yet he cannot turn thee into hell; if the Lord will save thee, not all the devils in hell can possibly damn thee: And is hell a place to be expected, or rather to be avoided? Tell Satan to his face, that thou wilt not willingly be his companion in torments, and therefore thou wilt not so far gratify him, nor be so cruel to thy self, as to be led by him into that grisly gulph of despair, which is the very next door to hell; no, no, thou wilt rather hope and wait on God in a way of contentedness to be at his disposal; say, *If the Lord will have mercy on me, I shall live; or if the Lord will glorify his Power and Justice in condemning me, which I have deserved, I must dye, only I will hope and wait, and be contented still to be at the Lord's disposal, and not at Satan's*, and therefore ^{2 Cor. 4.8.} *be gone, I am of Paul's mind, we are troubled on every side, but not distressed; we are perplexed, but not in despair.*

One Objection here must be removed: The Soul now in fear, or sense of misery, is advised for the avoiding of despair, to look on Justice as its friend in Christ, and to look on Christ as having paid the prize for the pardon of its sin, and to rely on the obedience of Christ as all-sufficient for its salvation, and to hope, and wait, and to be content to be at God's disposal: Now how should the Soul do thus that is in a state of nature? all these are the props and peculiar works of believers, and not of the unregenerate; what can they do to be saved? or what can they do to resist Satan in order to conversion? Ob.

1. Men, though unregenerate, may yet be in the use of means, duties, and Ordinances; and if ever the Spirit comes into the hearts of people, it is usually this way: Nay, I shall say more, that besides the rational acts of meditation, application, &c. which are common to men, the Spirit of God doth always in a general, but sometimes in a special way draw out those acts, so as may be most for God's glory, and our good. For example, it is in the power of Nature to go to Church, and to hear the Word; yet that I go at such a time (it may be against my own inclination) and that I observe the Word, and lay it up, and meditate on it more than others, this is the Spirit's special influence, by way of gifts, for in all this there may be no grace neither.

2. The men I am speaking to, I do not look upon as wholly unregenerate, nor as yet regenerate, they are just as Embryo's in the womb, before they have any perfect shape; neither are they as they were, nor as they must be, but imperfect creatures of God's Spirit, that will, if the womb miscair not, be children of God. Now in this case I suppose thou mayst go further than a mere natural man; as for instance, thou mayst hope, and if thy hope be not the grace of hope, yet grace may be seminally in it, and may first appear by it. A Reverend Divine gives us the distinction of a gracious hope, and a rational or moral hope, whereby the Soul comes up to a firm affent ^{Ford of the} ^{Spirit of Bon-} of this Proposition, though my case is sad, yet it is not desperate: Now although Grace do

do not always attend or accompany this hope, yet the Spirit of God doth use it, as it doth all other preparatory works, to dispose the Soul for grace: Nay (saith my Author) I know not, but that if the soul follow this moral hope, with a constant use of all means and ordinances, and in them resolve to cast himself upon Christ, to be saved by him in his own way: I say, I know not but this hope may be the immediate ground, if not the Vehicle or Chariot of the very first act of justifying faith, wherefore let this hope produce waiting, and let this hope and waiting in the use of means produce endeavours, and resolutions to believe on Christ, and then to look on Justice as thy friend in Christ, and to look on Christ as having paid the price for the pardon of thy sin, and to rely on the obedience of Christ, as all-sufficient for thy salvation. Thus for the defeature of the first assault.

2. To that assault of self-murder, I almost tremble to name it, yet if Satan inject such thoughts, let the poor soul consider, this sin above other sins is against God, and Christ, and the Spirit, and thy neighbour, and thy own self.

1. Against God, in breaking his pure and perfect Law, *Thou shalt not kill.* If it be an horrible crying sin to kill another, if it stain the face of a whole kingdom with such a bloody brand, that it cannot be razed out, *but by the blood of him that shed it;* surely it is much more execrable and villainous to kill a man's self, for not only God's Law, but his Majesty, Crown and Dignity, is struck at by this sin.

Numb: 35. 33. 2. Against Jesus Christ; for hath he not bought thee with his dearest Heart-blood? why then shouldst thou murder another man's servant? hath he not invited thee to come in, and close with him, and told thee, that the union should be neer, as neer might be betwixt thy Soul and him: why then shouldst thou offer violence, maiming, deformity, to his Mystical Body? If any sin be a crucifying of Christ, this must needs be one: Hearken then to the voice of Christ from heaven, *Soul, Soul, why persecutest thou me? I am Jesus of Nazareth, whose image thou defest; and whom thou killest.*

3. Against the Holy Spirit, whose office is to sanctifie us, to dwell in us, to reveal unto us the mercies of God, the merits of Christ, the power of the Word, the sweetnes of the Promise; to beget in us assurance, and hope and affiance, and patience and Christian fortitude: But thou that layest violent hands on thy self, contrary to all these holy operations, thou defilest thy self with thy own blood, thou ruinest the house and habitation of the Spirit, and thrusts him out of his lodging; thou tramplest upon the truth of all those glorious discoveries of the Spirit of Grace, and for his promises of assurance, hope, patience, fortitude, thou neglectest, and rejectest them all. Oh what a sin is this!

4. Against thy Neighbour; for hereby the Church is offended, the Land is defiled, thy friends, kindred, wife, children, parents, are grieved and ashamed; yea, thy very name, house, posterity, are stained and branded; or if all this be little in thy eyes, consider how the mouths of God's enemies are hereby opened, and the profession of Religion hereby vilified: Is it not usual for worldlings in this case to censure thy over-much studying of the Scriptures, hearing of the Word, praying and meditating, and other duties, as if they were the causes that should bring thee unhappily to this fearful end? and is it a small matter to give occasion to wicked men to blaspheme God's truth, or to expose that Religion which thou professest to their flanders and calumniaions? Oh far be it from thee! Now the good Lord prevent this! *Let it not be told in Gath, nor published in the streets of Ashkelon, lest the Daughters of the Philistines rejoice, and of the uncircumcised triumph.*

5. Against thy own self, by making thee guilty of a most horrible sin, and also obnoxious to most grievous punishments for sin, self-murder is a misshapen monster, compounded of many sins: As 1. of hellish pride, which suffers thee not to stoop under God's afflicting hand. 2. Of impatience, whereby thou murmurrest and repinest against God's Providence. 3. Of despair, whereby thou castest away all hope of mercy, and miserably becomest thy own butcher and hang-man: But oh the fearful plagues that follow after this sin! not only a temporary death, but immediately after death thou send'st thy soul bleeding to the dreadful Tribunal of the ever-living God, the most certain and sure revenger of all bloodshed; and what follows this but damnation? A sad busines, to be so impatient of the heat of the Sun, as for ease to leap into the fire of hell; I will not, I dare not thus judge of them, who through the abundance of melancholy are distracted of their wits, or who being terrified with Satans temptations, do run headlong into this sin, *not* knowing what to do; but if thou art in thy right mind, and upon settled purpose, and willing

willing choice, and serious deliberation, shalt murder thy self, that thou may'st be freed from some miseries, losses, or disgraces which thou wilt not out-live, profest to thee in the Word of Christ, thy Soul is in danger of hell fire ; and therefore thou hadst need to pray, *Lord, lead me not into temptation, but deliver me from evil.*

By this time we may discern the difference between the Holy Spirit, and the evil spirits workings, both bring into, and keep souls under bondage, only the bondage of the Holy Spirit is mitigated by the conjunction of hope, and works towards a deliverance, but the bondage of Satan excludes all hope, or possibility in the souls apprehension of ever being removed. Again, the bondage or fears of the holy Spirit are destinate for conversion, they are not penal only, but medicinal also ; they are a sort of God's Rods, by which he brings men within the bonds of the Covenant, and makes them to enquire what they shall do to be saved ; but the bondage, fears, and horrors, which Satan sets home on souls, are merely for destruction, they are not medicinal, but only penal.

Yea, but my spirit of bondage is hellish and desperate ; sometimes I am apt to blaspheme the mercy of God, as not able to pardon me, and out of desperate horror of spirit to chuse strangling, or any thing, that I might be but out of my present terrors, and know the worst of my condition : and is there, or can there be any thing of God's Spirit in such a dismal bondage as mine is ?

This is Mr. Ford's objection, and I have known it the real objection of many a soul ; but he answers, — *No doubt these fearful suggestions and injections proceed from the Prince of Darkness emanative, they are minted in hell, for they bear his Image and superscription, but the Spirit of God hath an hand in them divers times dispositive, by way of disposal and management ; and that the poor soul may clearly see, in that he hath not utterly left him to himself, but hath preserved him many and many a time from executing those horrid temptations, and gratifying Satan by self-destruction.* Come then, and bear up poor soul, think with thy self, if the Spirit of God would have given thee over to Satan, why not sooner ? and if he have preserved thee hitherto, why may he not longer ? whilest thou livest under means of grace, there is hope ; he that is above ground, is in sight of heaven : See, and acknowledge the gracious conduct of the holy Spirit hitherto, and do not by too long adventuring to parle with Satan, drive the Holy Ghost from thee.

Ansiv.
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S E C T. VI.

Of Satan's Assaults upon sorrow for sin.

THe next work of the Spirit is sorrow for sin, it is God's promise, *I will take away the stony heart out of your flesh, and I will give you an heart of flesh*, that is to say, a soft heart, a pliable heart, the Spirit of God works on the affections, and melts them into godly sorrow for sin, which is all one with *an heart of flesh* here promised. *Ezek. 36.26.*

Now herein Satan counter-works, and either keeps the heart, as long as he can, from mourning for sin, or if that will not be, then he labours might and main to keep the conscience continually upon the wrack : And I shall speak to both these.

1. Satan is exceedingly industrious to keep the heart resolutely stubborn and hard. Well he knows, that if once a poor soul bruised with the burden of sin, into tears of godly sorrow, and penitent softness, shall but fly into the Bosom of Christ Jesus bleeding upon the Cross, it will deprive him of all right and interest unto that Soul for ever, and therefore he labours to keep it as long as he can from mourning for sin ; yea, such a stirrer he is against true sorrow, that indeed most know not what it means ; or if the heart begins to be wrought upon by the Word, he raises all possible opposition against its yielding : And oh the loathness of Souls to leave Satan's service ! Oh the withholding of the Word, Ministry, motions of the spirit, and all other means to lead Souls out of hell into the glorious liberty of the Sons of God ! but above all, Oh the hardness of mens hearts ! Oh the difficulty of Ministers duty to prick a stony heart to the quick, to make a rock to weep and tremble ! either must God bare his own arm, and put to his own strength, power, and efficacy, or it will never be done.

2. And if indeed, God's merciful violence shall conquer Souls, and they begin to melt kindly under sin, then Satan labours on the other side, that such may be swallowed up

do not always attend or accompany this hope, yet the Spirit of God doth use it, as it doth all other preparatory works, to dispose the Soul for grace: Nay (saith my Author) I know not, but that if the soul follow this moral hope, with a constant use of all means and ordinances, and in them resolve to cast himself upon Christ, to be saved by him in his own way: I say, I know not but this hope may be the immediate ground, if not the Vehicle or Chariot of the very first act of justifying faith, wherefore let this hope produce waiting, and let this hope and waiting in the use of means produce endeavours, and resolutions to believe on Christ, and then to look on Justice as thy friend in Christ, and to look on Christ as having paid the price for the pardon of thy sin, and to relye on the obedience of Christ, as all-sufficient for thy salvation. Thus for the defeature of the first assault.

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THe next work of the Spirit is sorrow for sin, it is God's promise, *I will take away the stony heart out of your flesh, and I will give you an heart of flesh,* that is to say, a soft heart, a pliable heart, the Spirit of God works on the affections, and melts them into godly sorrow for sin, which is all one with *an heart of flesh* here promised. Ezek. 36.26.

Now herein Satan counter-works, and either keeps the heart, as long as he can, from mourning for sin, or if that will not be, then he labours might and main to keep the conscience continually upon the wrack : And I shall speak to both these.

1. Satan is exceedingly industrious to keep the heart resolutely stubborn and hard. Well he knows, that if once a poor soul bruised with the burden of sin, into tears of godly sorrow, and penitent softness, shall but fly into the Bosom of Christ Jesus bleeding upon the Cross, it will deprive him of all right and interest unto that Soul for ever, and therefore he labours to keep it as long as he can from mourning for sin ; yea, such a stirrer he is against true sorrow, that indeed most know not what it means ; or if the heart begins to be wrought upon by the Word, he raises all possible opposition against its yielding : And oh the loathness of Souls to leave Satan's service ! Oh the withstanding of the Word, Ministry, motions of the spirit, and all other means to lead Souls out of hell into the glorious liberty of the Sons of God ! but above all, Oh the hardness of mens hearts ! Oh the difficulty of Ministers duty to prick a stony heart to the quick, to make a rock to weep and tremble ! either must God bare his own arm, and put to his own strength, power, and efficacy, or it will never be done.

2. And if indeed, God's merciful violence shall conquer Souls, and they begin to melt kindly under sin, then Satan labours on the other side, that such may be swallowed

up

1 Cor. 2. 7.

up with over-much sorrow : Was not this the case of the incestuous Corinthian? No question the sentence of Excommunication, and his delivering up to Satan, wrought deeply upon him, so that *Paul* was fain to write in his second Epistle, that they should release him of his censure, receive him into the Church, and minister a word of comfort to him, *lest he were swallowed up with overmuch sorrow*. This is another of Satan's depths; when godly sorrow is once on foot in an afflicted Soul, very prone it is to feed still on tears: When the flood-gates of the heart are but once opened, it is Satan's desire that they should run for ever; and in this case what a do is there, and what an hard matter is it to be perswaded of God's mercy, and to apply the promises; Oh how the devil interposes with all his cruel policy, and cursed contradiction! He then objects, and urges to the utmost, the hainousness of our sins, the littleness of our sorrow, together with the great disproportion betwixt our heinous sins and little sorrow, the number of our sins, and fewness of our tears.

S E C T. VII.

Of the duties that concern us in this respect.

THe duties of *wrestling* must still be suitable to Satan's assaults. So then—

1. To that assault of keeping the heart from mourning for sin. Consider—

1. Thy heart hath been the fountain whence all thy filthy thoughts, raging passions, wicked purposes, rotten speeches, rebellious actions have sprung and issued out, then great reason hast thou to make that heart of thine a fountain of godly sorrow, of penitent tears, of mourning and lamenting, of bleeding and bewailing over all thy sins.

2. if Christ Jesus open a fountain of his own dear warm hearts-blood for sins and for uncleanness; Surely thou art a cursed wretch, and cruel enemy to thy Soul's comfort, if thou dost not endeavour to keep open in thy heart a counter-well (as it were) of weeping over him whom thou hast pierced, and for those sins which have put the Son of God to death? What? shall the precious heart of God's own Son fall asunder in his breast, like drops of water for thy sins? and shall not thy sinful heart groan and sigh at all? shall it not mourn and melt for the infinite abominations of thine own heart and life?

3. If that heart of thine be not wounded by the ministry of the Word, while it is called to day, it will and must hereafter be filled with that horror which would burst a thousand hearts to think upon it. This was Christ's threat, *Woe be to you that laugh now, for ye shall wail and weep*: There is a weeping of despair in hell; *there shall be weeping and gnashing of teeth*. Either therefore now make thy heart the subject of godly sorrow, or as sure as thy heart is in thy body, it will hereafter become the object upon which the fierce wrath of God, and fiercest torments in hell shall be exercised and executed with extremity and everlastingness.

4. In case of outward troubles, as losses, crosses, disgraces, death of friends, or the like, thou canst take on extremely; and is not sin more grievous than any of these? If all outward miseries require one tear, the least sin of the Soul may justly challenge a whole torrent; if the death of thy friend, or of thy Son deserve a sigh, well may the death of thy soul challenge the last drop of thy dearest heart-blood.

5. A truly broken heart gets a title, right, and interest to all the purchases of Christ's passion, all the promises of life, and all the pleasures in heaven; yea in this way thou shalt bring down the great Majesty of heaven to dwell in thy heart, as in a Royal Throne, Chair of Estate, and Seat of Eternity: *This saith the high and lofty one, that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revive the spirits of the humble, and to revive the hearts of the contrite ones.*

6. God hath appointed especial Sovereign means for the softning of hearts, if thou say'st what Sovereign means? I answer: 1. The Word: *Is not my Word like a fire (faith God) and like an hammer that breaks the rock in pieces?* An hammer it is that breaks, and thus doth the Law break our hearts, by shewing us the terrors thereof; a fire it is that melts, and thus doth the Gospel melt our hearts, by revealing us to the mercy of God in Christ: *Oh, will a foul say, hath the great God of heaven and earth sent Christ into the world for me? hath he left Angels (now Devils) and many thousands of men to chuse me? whose heart will not melt that is warmed with this love of God?* 2. Pray-

Luke 6. 25.

Matt. 22. 13.

Isai. 57. 25.

Jer. 23. 29.

er; and to that purpose we have his wishes and promises, which we may turn into prayer: *O go to God, and put him in remembrance of that which he hath desired in his Word, O that this people had such hearts, as wou'd fear me, and keep my Commandments always!* say unto the Lord, it is as easie with him to create such an heart in thee, as to wish thou hadst such an heart: *put the Lord in mind of his promise, I will take away their stony hearts, and I will give them hearts of flesh;* entreat him for the Lord Jesus sake to make good this Word to thee, cry to him, *Come Lord, and break this hard heart of mine, prick it, and lance it, and rather than I perish, let thy holy Spirit be a spirit of bondage to it, that I may be afflicted, and mourn, and weep for my sins.*

Deut. 5. 29.
Ezek. 11. 19.

2. To that assault of swallowing up thy heart with over-much sorrow, this is more usual with God's people; many a soul hath many a time complained, *No heart so hard as mine, my sins are above ordinary, of a scarlet crimson dye, and my sorrow is very poor, and scant, in no proportion to my great and grievous provocations, and therefore as yet I cannot, dare not, will not meddle with any mercy, apply any promise, or be persuaded that Jesus Christ belongs unto me:* Oh that any should thus wilfully lye upon the rack of terror, and trouble of mind! Oh that any should lay himself thus open to Satan's horrible injections, and cruel temptations! Away, away with all exceptions, pretexts, scruples, standings out to receive Jesus Christ: And consider.

1. It is not the muchness of thy sorrow, but the truth of thy sorrow for sin, as sin, that God expects. The Devil tells thee of thy great sin, and little sorrow, and of the poor proportion betwixt these two; and the truth is, if an exact proportion of sorrow to the inherent nature and demerit of sin be looked at, there is none such to be found: Alas, what proportion is there betwixt finite and infinite? thy sorrow is finite, but thy least sin being against an infinite God it is therefore infinite: And suppose thy sorrow were infinite as thy sin, yet according to the tenour of the first Covenant it would not be acceptable, because there is no clause in the Covenant to give any hope of repentance; look therefore at the truth and sincerity of thy sorrow, for this is the proportion of the Gospel; heart-sorrow is Gospel-sorrow: When the Jews were prick'd in their hearts, then Peter like a good Chyrurgeon, would not keep those bleeding Patients any longer in pain with their wounds open, but presently he clapt on the healing plaister of the Gospel, *believe on the Lord Jesus.* Weeping soul, doth thy heart, when thou art in secret weeping for thy sin, condemn thee? or doth it clear thee? if thy heart be false, I cannot help thee, no, nor the Gospel neither; but if thy heart be sincere, then be of good comfort, for certainly thou art not far from the Kingdom of heaven.

Acts 2. 37.
Acts 2. 37.

2. Jesus Christ calls thee, is not that his voice, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Wade on a little with me in the unfolding of this so comfortable a Call, and be revived. First then here is to be considered, who calleth: Secondly, whom he calleth: Thirdly, why he calleth: Every of these contains in it Wine of comfort, and Oyl of Grace to glad the heart, and to chear up the heavy countenance of the sorrowful and sobbing soul,

Matthew 11. 28;

1. Consider who calleth; Is it not the Womans Seed appointed to crush and bruise the Serpents head? Is it not that root of Jesse, that Son of David, that sweet Emanuel, that meek Messiah, that merciful Jesus, that sole and only Mediator, which in his own person hath concluded a peace, and made a full atonement between the Lord and thee: Is it not that Jesus Christ shadowed in the Law, foretold by the Prophets, and in the appointed time exhibited? Surely he it is, and none but he: Thou sayest, thou art a sinner, a grievous sinner, and he tells thee, *his name is Jesus, for he will save his people from their sins:* Oh! if souls would believe this, would not this dry up their tears? Thou sayest, thou feest him not, but thou hast his Word, and he is real in what he speaketh. Suppose then, that in the chamber where thou art crying after him, or in the Church where thou art waiting for him, he should appear; suppose that he whom thou hearest in his Word should appear, and visibly appear before thine eyes; opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, *I entreat thee, and beseech thee, by all those tears I have shed for thee in the days of my flesh, by all those bitter agonies I have suffered for thee, by all those tender bowels which have been rolled together towards thee, come to me, imbrace thou me, and lay thy weary weeping Soul in this blessed bosome of mine;* Who would not now come in? who would not rise out of the dust, and with cheerful spirit imbrace the motion of his dear Redeemer? why he it is that calleth thee.

Matthew 1. 21.

2. Con-

Luke 4. 18.

2. Consider whom he calleth : Is it not those who are weary and heavy laden ? Is it not those who are tyr'd and over-burthen'd with the weight of sin ? Christ, and all Gospel-promises belong to them that mourn in Sion : *The Spirit of the Lord is upon me (faith Christ) because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted.* --- *O thou afflicted, and tossed with tempests, that hast no comfort, behold I will lay thy stones with fair colours, and lay thy foundations with Sapphires, &c.* The spiritual excellency of such a soul is declared by a similitude of a goodly, costly, stately structure, which the Lord would build for himself. *Thus saith the high and lofty one that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place, with him also that is of an humble contrite spirit, to revive the spirits of the humble, and to revive the hearts of the contrite ones :* He that hath heaven for his Throne, and earth for his footstool, hath yet another Throne on earth, even in the hearts of humble contrite sinners : *they that sow in tears, shall reap in joy ; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him :* As sure as harvest follows seed time, will comfort follow mourning ; for therefore Christ calls, that he may wipe away all tears from such as weep for sin ; Indeed sorrow for sin gives not the Soul an interest in Christ as any cause ; in strict speaking there is no other condition in the Covenant of Grace, but only believing in Christ ; yet because no man will come to a Saviour, but he must know what need he hath of a Saviour, therefore we must first be convinced of sin, and must be sensible of sin ; they only will attend to Christ's Call, who feel sin a burthen ; as if a man be under an heavy burthen in some dark night, and hears but the noise of the feet of one passing by, then he cryes out for help ; so the soul under the heavy burthen of sin is glad to hear of any direction out of the Word of God to come to Christ, and therefore Christ only calls them who are thus qualified, *Come to me all ye that are weary and heavy laden.*

Psal. 126. 5, 5.

3. Consider why, or to what end he calleth ; Is it not to take possession of Christ and all his graces ? Is it not to come to a neer, and sweet, and everlasting fellowship with Christ himself ? Is it not to have his person, and to have his priviledges, rest, and peace, and reconciliation with his Majesty ? If Christ should say to thee, *Come into the garden, and there watch and pray with me, sorrow and suffer with me, wouldst thou not count it an honour ? what is it then to say, Come, and have rest ; Come, and I will ease thee of thy burthen of sin ; Come, and I will sprinkle thy Conscience with my blood, that thou shalt be able to give an answer to all the temptations of Satan ; thou shalt have thy pardon now, and at the great day of Judgement thy pardon shall be solemnized by men and Angels.* Ah poor Soul ! why weepest thou ? Is it not time to wipe thine Eyes with Mary, and to say Rabboni ? Surely if God gives thee but an heart to make this real to thy Soul, thou mayst depart in peace, and go away, and bleſs thy God, and say with the Psalmist, *O now my Soul return unto thy rest, for the Lord hath dealt very bountifully with thee.*

Psalm 11. 6, 7.

If yet thou say'st, when is my sorrow sufficient ? and when may I receive comfort in due season ? I answer —

1. When the Soul is weary of its bonds and fetters of sin, as much, or more than of the fetters of trouble ; when the chains of corruption are grievous as pangs of consciences ; when the soul hates Satan as a tempter, as much as a troubler, then is it ripe for comfort ; but when the cry is louder, *Oh my sorrow ! and oh my grief ! then oh my sin ! and oh my guilt !* When it follows God, and means with, *Oh give me comfort ! but never with, Oh give me grace !* this Soul is not ripe for comfort.

2. When the Soul is contented, if God see it fit and needful for the Soul to be longer without comfort ; when a Soul can pray in sincerity, *Lord, if my rotten heart be not broken enough, break it more ; if my searched wounds be not thoroughly searched lance them, and search them more ; if there be any wickedness in me, search me Lord, and try me till thou find it out ; If I would be proud of thy favour, or if I would turn thy grace into wantonness, or get above Ordinances and duties of Religion, or proudly despise my brethren that are lower than I, let me fast longer from comfort ;* here is a Soul (if any) that is ripe for comfort ; but till a man come to this frame, it is a sign that he is not truly broken, and therefore comfort to such a one would be like raw meat, that would never digest with him, the Lord hath not yet gotten the Mastery over his will, and therefore no wonder if he lay more Irons yet upon him.

S E C T. V I I I.

Of Satan's Assauls for seeking for comfort.

THe Soul sorrowing for sin, is now commanded to seek for comfort, and to that purpose it is the Lord's Message to his Ministers, *Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.* *Come Soul, will nothing serve but comfort? Is this thy voice, some crums of comfort, o a poor languishing Soul? O make me to hear joy and gladness, that the bones which God hath broken may rejoice; why then thou shalt have comfort; Loe at the door stands waiting on thee thy old Companions, joyn bnt with them, and they will drive away these dumps and melancholy fits: Dost thou not hear them say, *Come on, let us enjoy the good things that are present, let us speedily use the creatures as in youtb, let us fill our selves with costly wines and oyntments; and let no shower of the spring pass by us; let us crown our selves with Rose-buds before they be withered, let none of us go without his part of our voluptuousness, let us leave tokens of joyfulness in every place, for this is our portion, and our lot is this.* Or if thou sayst, all these are carnal, and thy sorrow is spiritual, and there is no proportion betwixt these two; why then (saith Satan) go to the Word, and prayer, and other means, *kindle a fire, and compass thy self about with sparks, and then walk in the light of thy fire, and in the sparks which thou hast kindled; go thy ways to duties, and rest in duties, and never talk more of a principle of grace, or of love to God; fetcht from Christ Jesus, as the Spring of all.* Thus Satan tempts, this is his method and malice in this case, he plots first to allay, and take away the smart which God hath made by outward mirth; but if he find the soul bleeds still, and will not be stanched, but only by the Blood of Christ, and that is it which it is busily enquiring after, then by way of diversion he bids such pray, and hear, and meditate, and confer, and joy in them, and rest in them: He cares not where they have comfort, so it be on this side Jesus Christ; well he knows, that a reaching out of the Soul towards that merciful hand of Christ, holden out to help it up, is the next and immediate act, by which a man is quite and for ever pull'd out of Satan's power, and put into the Paradise of grace; and therefore here now he bestirs himself, and to the Soul that cryes after ease and comfort, he offers comforts, of these several sorts, carnal and spiritual, outward mirths, and resting on means of grace,*

S E C T. I X.

Of the Souls wrestling with Satan, as to these Assauls.

TO these two assaults we must use suitable repulses. To the first then of wicked companions, and their temptations, consider of these particulars,

1. It is not so much a companion, a friend, a loose company of men, as the devil in and by them that tempts thee to carnal comforts. When Christ began to shew to his Disciples how that he must go into *Jerusalem*, and suffer many things of the Elders, and Chief Priests and Scribes; then *Peter* took him aside, and would needs comfort him, *Be it far from thee Lord, this shall not be unto thee: But he turned and said unto Peter, Get thee behind me Satan, thou art an offence unto me, thou savourest not the things of God, but those that be of men.* *Peter* in his dissuasion was an instrument of Satan and set on work by Satan, and therefore Christ calls him *Satan*; no less are they that bring carnal comforts to spiritual sores.

2. In seeking comfort, it is no way of God to advise with carnal and unregenerate friends: Alas they think thou art mad, they know not what trouble for sin means, why then shouldst thou discover thy disease to such who are no Physicians; when God wrought wonderfully from heaven in the conversion of *Paul*, it is said, *that he obeyed God immediately, and never consulted with flesh and blood.* Thus do thou; Doth God by his Ministry *Gal. 1. 14.* convince thee of thy sinful ways, of becoming a new man, of coming to him for ease and refreshing? give up thy self to this call immediately, and consult not with flesh and blood.

Eccles. 2. 1, 2. 3. there is no suitableness of what they offer to the healing of thy sorrowful and sin-sick Soul: What idle companions can quiet thy conscience, forgive thy sin, support thy Spirit, or fill thee with spiritual joy? Alas! all their joys are but like the crackling of thorns under a pot; *Vanity, vanity of vanities, all is vanity.* — *I said of laughter, it is mad, and of joy, what doth it?* There is no more agreement betwixt carnal mirth and a spiritual sore, than betwixt light and darkness: Away then, *de- Numb. 16. 26.* part from the tents of these wicked men, and touch nothing of theirs, lest thou be consumed in all their sin.

Acts 2. 40. 4. It was the Apostle's advice to them, who upon the prick of the heart enquired for cure, *save your selves from this crooked Generation.* And this he did very earnestly, *for with many words did he testify and exhort, saying, saving your selves from them.* He insisted much on it, and seriously charged, adjuted, entreated them, as knowing it to be a business of very great importance in what company such young beginners lighted; surely this concerns thee as much as him, Oh that when such temptations are abroad, thou wouldest think as if thou heardst that question put to thee, *Why seek ye the living among the dead?* what living-lasting joys can be found with them that are dead in sins? Oh save thy self from them.

Luke 24. 3. To the second assault of going to duties, and resting on duties for ease and comfort, consider —

Rom. 9. 31. 1. This is a seeking for righteousness, as it were, by the works of the Law, not directly, but as it were, it sets up one thing for another; being ignorant of the righteousness of God, we establish our own righteousness and are not subject to the righteousness of God.

Hos. 5. 13. 2. Duties may pacifie conscience for a time, but certainly it will not hold: *Then Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb, yet could they not heal him, nor cure him of his wound.* It is natural to men to rest in duties, so it was at first, *Adam and all his posterity was to be saved by doing; Do this, and live.* And hence all to this day seek in like manner to be saved by doing, but if this were sufficient, what need of a Saviour? If we rest on duties, or on anything on this side Christ we shall find them as weak as the *Assyrian, O as Jareb, they cannot heal us, they will not cure us of our wounds.*

3. Duties must be used, but carnally applauded and glorified in, they will undo Souls. Duties are to Satan as the Ark of God was to the *Philistines*: he trembles to see a Soul diligent in the use of duties, but when the creature confides in them and rests on them, he hath his design. This was *Bernard's temptation*; when being assited in duty, he could stroak his own head with *bene fecisti Bernardi*: *O Bernard! this was gallantly done, now cheer up thy self.* Many a poor Soul would have comfort, and knows not whither to go for it but to prayer, hearing, reading, &c, and that done, he goes away, and strokes himself, *Surely I shall do well now, I shall be able to wrestle with Devils:* This is the very way to miscarry. One speaks it out boldly, but truly; *Many souls do not only perish praying and repenting, but they perish by their praying and repenting, whilst they carnally trust, and comfort themselves in them.* I desire to be rightly understood in this point, some because they must not rely on duties, let go their duties because their comfort ought to be all in Christ, therefore they imagine a Christ talked of; and not desired, loved, believed in, or prayed to, will solidly comfort: Oh take heed of Satan's deceits either way! what? is thy Soul sad, and seeks to be comforted? go to Christ, but go to him in a way of duty, not resting on the duty but only on him; hear a Sermon to bring thee to Christ, fast and pray, and get a full tide of affections in them to carry thee to the Lord Jesus Christ; in thus doing Satan will vanish, and depart from thee, at least for a season, as he did from Christ, *the Captain of thy Souls Salvation.*

S E C T. X.

Of Satan's Assaunts upon a sight of Christ.

Hos. 6. 1, 2, 3. **T**He Soul now understanding that there is no solid suitable comfort on this side Christ, begins therefore to look out for Christ: *Come (say Converts) let us return unto the Lord, for he hath broken us, and he will heal us; he hath smitten us, and he will bind us up: after two days he will revive us, in the third day he will raise us up, and we shall live in his sight; then shall we know, if we follow on to know the Lord, his*

his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth: Well (saith Satan) if it be thus, if nothing but Jesus Christ will serve the turn, if a sight of Christ be the next thing looked after, then take a view of Christ in his beauties, graces, sweetneses; acquaint thy self with the history of Christ from first to last; learn him in his natures, person, incarnation, offices, endowments; for his Natures he is God and man, *Θεὸν παρενθετός* God manifested in the flesh; for his Person, he is the second Person in the Trinity, in which Person both the Natures are united; for his Incarnation, he was *Conceived of the Holy Ghost, Born of the Virgin Mary*; for his Office, he is a King, a Priest, and a Prophet; and for his Endowments, he received the Spirit without measure, in him are hid all the treasures of wisdom and knowledge, in which respect he is said to be *fairer than all the Children of men*: Why all this (saith Satan) I am willing thou shouldst learn, study, and gain as much of the speculative, national knowledge of Christ as possibly thou canst; lanch out (if thou wilt) into the deep questions and controversies of three Persons in one Nature, and of two Natures in one Person; consult all School-men in their hot disputes, and new opinions, there thou mayst hear enough of the sound of his Name: Oh the temptations of Satan, when he hears sinners complain! *What? no remedy for a sin-sick Soul: is there no Balm in Gilead, no Physician there?* And when the answer is given no, there is no other name under heaven, whereby possibly thou canst be saved, but only Jesus Christ: *Why then let me see Christ* (saith the Soul) *give me a view of Jesus, or I die, I am undone, I perish everlasting*: Hereupon steps in Satan, saying, Come, thou shalt have a view of Christ, I am no enemy to a general, notional, historical, speculative knowledge of Jesus Christ, only content thy self with Christ as an object of Knowledge, and not of Faith. And thus Satan deals with Souls, as we do with Surveyors of Lands, that take an exact compass of our grounds or lands, of which they shall never enjoy a foot; and many are taken in this snare: There is much talking of Christ, many luxuriate into a Theoretical Knowledge, a meer brain-knowledge of Christ, that have no right nor title to Christ, nor ever look after it, and so they miscarry.

S E C T. XI.

Of the Souls wrestling with Satan as to this Assault.

To this assault you must use these repulses.

1. Labour so to know Christ, as to have your hearts taken up with the practical admiration of the Glory of Christ above all glories in the World, that is true knowledge, which stirs up affections in the heart, and the effects thereof in your life; and the first affection that is stirred up in the hearts of men at the sight of Christ, it is a wondering and admiring at the glories, splendours, and excellencies that are in Christ, *his Name shall be called Wonderful*: You have seen many wonders abroad, you have seen the heavens, and the earth, at which you many times wonder; but when God darts light into your Spirits, to cause you to see the beauties of Jesus Christ, all other wonders will cease, and give way to this great wonder: As the stars, though they be glorious Creatures in themselves, yet when the Sun arises, all their glory is eclipsed, so though God hath many wonders in the world, yet when the Sun of righteousness ariseth, all other works of God are darkned with the glory of him. Certainly that Soul knows not God nor Christ savingly, that knows him not practically as the wonder of the world, and so cries out, *Oh the height, and depth, and breadth, and length of the glory of God in Jesus Christ!* Iai. 9. 6.

2. Labour so to know Christ, as to have a practical and experimental knowledge of Christ in his influences, and not merely a notional. Alas! Christ is but a meer notion, and imagination to most people in the world; how few know Jesus Christ by way of influence, and power, and fellowship with him? It is said of them that fear his name, that *Christ the Son of righteousness will arise with healing in his wings, and they shall go forth, and grow up as the calves of the stall*: This clears it up, that as the Sun by an influence into the earth doth quicken and enliven the earth, and makes all the seeds and roots hidden in the earth to revive, and put themselves forth to sprout and flourish; so there is an influence going forth from the Son of righteousness into the Souls of men, to make them of dead to become living, and of barren to become fruitful. Malac. 4. 2.

Phil. 3. 10.

fruitful ; and this is called the power of Christ, *that I may know him, and the power of his Resurrection, (i.) that I may know Christ, and be made partaker of the good things flowing from Christ ;* this is the voice of one that would savingly know Christ ; *Oh that I may know him as a Prophet instructing me, as a Priest sanctifying me, and as a King reigning spiritually in me ? Oh that I may know the power of his Resurrection in the vivification of my Soul, in the abolition of my sin, in the acquisition of righteousness, and in the restoring of me to the assured hope of future glory !* The Devil is no great enemy to an historical knowledge of the Prophetic, Priestly, and Kingly Offices of Christ, or of the Resurrection of Christ, of which Paul speaks Syneedochically ; but to the holy virtue and power which comes from Christ in any of these particulars, he is a deadly enemy ; it is your duty therefore so to know Christ, as that you may feel the heavenly influences of what ever you know of Christ : For instance, it is one part of the cry, *Oh that I may know Christ as a Prophet instructing me !* How is that ? why Christ in his Prophetic Office teacheth the heart concerning himself, which none can do but only Jesus Christ. I will not deny but men or Angels may present truths, and convince the understanding, but they cannot so make known a truth, as to gain the heart by it, or to transform the heart into the very image of that truth ; only Jesus Christ in the administration of the Prophetic Office teaches and prevails with the heart when he comes with truths. We see many people come to Sermons, and there Christ is opened clearly and distinctly, and thereupon they get some notional, speculative brain-knowledge of Jesus Christ, but they are not changed, their hearts are not over-powered. At another time the same persons may come to a Sermon, when Christ is named only by the By, and then their hearts are mightily wrought upon, and they go away saying, *Verily God is in this place ; why now Christ speaks to the heart, and before man speaks only to the ear.* 2. It is another part of the cry, *Oh that I may know the power of the Resurrection of Christ !* How is that ? why there is a virtue flowing from the Resurrection of Christ from the grave, to the Resurrection of the Souls of men from the death of sin : *As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* And this influence of Christ is called, *The exceeding greatness of his power :* It is exceeding great power that by the Resurrection of Christ, an holy and gracious change should be wrought in the Souls of men, from death to life, from bondage to liberty, from uncleanness to holiness, and from the power of Satan unto God. Oh that thus you would labour to know Christ in a powerful, practical, and experimental knowledge.

Rom. 6. 4.

Ephes. 1. 19.

3. Labour so to know Christ, as to make him the object of your faith, and not merely as the object of your knowledge : Many study Christ, but herein they act only as Students, and not as believers : Oh be acquainted with this Mystery of Grace ! the very setting of Christ before the Soul as the full object of justifying Faith, hath a mighty power to draw out Faith upon Jesus Christ ; as the setting of a temptation before a man, hath a power to draw out his corruptions, so the setting of Christ in his glory and excellency, in his active and passive obedience, in what he is, and what he came into the world for, as an object of Faith, it hath a mighty power both to draw out Faith where it is, and to cause or procure Faith where it is not : Christ is not only an object for you to work upon when you have Faith, but such an object, as being set before the Soul, hath a quickning power to cause Faith : It may be your complaint, *Christ is a glorious object indeed, he is the chieft of ten thousands, but alas, I am dead in sin, and I want a faculty to see him savingly in all his glories.* Why now set Christ before you as the object of Faith, and sooner or later, if you belong to him, you will feel his influences ; he is not only an object of Faith for the Soul to work upon, when it can see but such an object, as the very setting of it before the Soul, hath a quickning power to work life in the Soul, to cause the eye to see him, and to cause the heart to make after him, though it were never so dead.

4. Labour so to know Christ, as he is your righteousness, both to expiate former iniquities, and to yield obedience to the Law for your Justification. This is the Spirits second conviction of all whom he purposeth for Salvation : First he convinceth them of sin, and secondly he convinceth them of righteousness ; but of what, or whose righteousness ? Surely not of their own. Alas ! souls in this case usually look upon themselves first as sinners, obnoxious to the Law of God, and the curse thereof, and therefore never able to expiate sin. Secondly, as creatures made to a supernatural end, and therefore bound to answer the whole mind of God in the obedience required

required at their hands; now it being discovered to them, that both these are beyond the compass of their own endeavours, there is no other way, but to look to Jesus Christ as their righteousness, the Spirit therefore convinceth them of Christ's righteousness: And indeed it is Christ, and only Christ, who first expiates former iniquities, he satisfies for sin, and procures the remission of sins, *In his blood we have redemption, the forgiveness of sins*: Ephes. 1. 7: *And secondly, he fulfills all righteousness, he performs all the obedience which justly might have been required of us, For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.* Rom. 5. 10: His death reconciles us, and his life saves us; his passive obedience, and the actual obedience which he yielded to the whole Law of God, is that righteousness whereby we are reconciled and saved. Oh, that you would labour to know Christ thus, as he is God your righteousness, and so act your Faith on him.

S E C T. XII.

Of Satan's Assaults upon desires after Christ.

The Holy Ghost that hath brought on the Soul thus far, in the next place, begins to breed in the heart some desires after Christ, and indeed, how should it be otherwise? the frequent discourses of Christ, and of the mercies of God in Christ to poor sinners, are so suitable and savory, that the Soul begins to taste some sweetnes in hearing of them, and this sweetnes stirs up some passionate desires; *Oh that Christ were mine! Oh that I had my share in the passion and purity of the Lord Jesus Christ!* Oh I thirst, I faint, I languish, I long for one drop of mercy, as the Hart panteth after the water-brooks, so my Soul panteth after thee, my Lord, and my God: *Oh that my poor trembling Soul were now received into the blessed bleeding arms of Jesus Christ!*

Satan that hears this, understands well enough that now the Soul is not far from the Kingdome of God, it is even upon the quickning, and therefore he plyes this season, therefore he bestirs himself with all the policy and power of hell to cause it to miscarry, q.d. *Come my Angels, come devils, and bestir your selves, it may be these desires are only flashy, it may be these pantings are nothing but a pang; have not the desires of many been like lightning soon in, and soon out, too violent to hold? or like the wind, which how strongly soever it seem to blow one way at present, yet soon after is found in the quite contrary point: A man may be drunk with passion and affection as really as with wine; and as it is ordinary for a man to make a bargain when he is in his cups, which he repents of so soon as he is sober again; so it is ordinary for sinners, who make choice of Christ and his ways in a Sermon (while their affections have been elevated above their ordinary pitch by some moving discourse) to repents of all they have done a while after: How many have come from a Sermon with a full gale of desires, but when the impression of the Word (which heated their affections) was but once worn off, then they came to themselves again, and were as far from any such desires after Christ, as ever they were before? Sudden desires seldom ripen into a deliberate choice; rash and hasty wishes do but seldom settle into a permanent resolution to renounce sin and self, and to cast the Soul wholly on Jesus Christ; Come then, and blow on these desires, blast them in the bud, that they never bear fruit, nor come to maturity of faith.* Thus Satan calls on his Legions, and they arm themselves against the Soul, now panting and breathing after Jesus Christ.

S E C T. XIII.

Of the Souls wrestling with Satan; as to this Assault.

The duties therefore that now concern you, are these.

1. Content not your selves with some sudden pangs of affection, but labour to preserve those impressions, which the Spirit at any time makes on your Souls. This is the Caveat of the Apostle, *therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, or run out, as leaking vessels.* It may be at present your desires are strong, earnest, eager, vehement, extreme thirstings, as the parched earth, for refreshing showers, or as the hunted Hart for the water-brooks; surely this is well, and herein you difference your desires from lazy, cold, heartless, indifferent desires: But oh take heed now lest this prove but as the early dew, none of which is to be seen at Noon.

But

Ques.
Ans.

But what should I do to preserve these impressions?

I answer: 1. If thou hast got this heat in a Sermon, or any other publick Ordinances, betake thy self to thy Closet, and there labour to take the advantage of thy present frame, for the more effectual pouring out of thy Soul to God. Oh beg of God! that now he will not leave thee short of Faith, which begins in desires, but that he will cherish these beginnings, and remember his promise, for he hath said, that *he will not quench the smoaking flax, nor break the bruised reed until he bring forth Judgment unto Victory.*

Mat. 12, 20: 2. If thou hast got this heat in prayer, or any other private or secret duty, hold out in that duty begun, and joyn therewithal a waiting on God in the use of publick means: The Spouse that sought Jesus Christ by night on her bed, would not rest there, but now her desire was up, she would up too, and go to the publick Assemblies, *I will rise now, and go about the City in the streets, and in the broad ways I will seek him whom my Soul loveth.*

Cant. 3, 2. The Soul that would preserve her desires, will go from duty to duty, from publick to private, and from private to publick, and never faint: *What (saith the Soul) is Christ whom I breath after to be found in publick? why then to those publick Assemblies let me go.*

Psal. 42, 1, 2. *As the Hart panteth after the water-brooks, so my Soul panteth after thee, O God, my soul thirsteth for God, for the living God; Oh when shall I come and appear before God! — O God, thou art my God, early will I seek thee, my Soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land where no water is, to see thy power, and thy Glory, as I have seen thee in the Sanctuary.*

2. Try your desires by the Touch-stone of God's Word, that you may not be baffled out of them, as if they were spurious. But what are those signs, or marks, by which I may try, and be assured that my desires are right? I answer.

1. Every true desire is ever joyned with an hearty willingness, and unfeigned resolution to sell all for Christ, to part with all sin, to bid adieu for ever to thy darling delight: It is not an ordinary wish of a natural appetite, like Balaam's; we have many that desire to be happy, but are unwilling to be holy, they would gladly be saved, but are loath to be sanctified: Now if thou desirest truly, thou wilt live according, and willingly part with any sin for Christ: *what? is not Christ better than sin, wilt thou say? O that I may sin no more.*

2. True desire is ever quickned and enlivened with a continued and conscientiable use of the means, and it draw's from them, by little and little, spiritual strength and vigour; it is not an idle, ignorant, unexercised desire; it were very vain and absurd, to hear a man talk of his desire to live, and yet would neither eat, nor drink, nor sleep, nor exercise himself: It is as fruitless and foolish for any one to pretend to a desire of Grace and Salvation, and yet he will not prize and ply the Word, Prayer, Meditation, Conferences, and all the means and Ordinances appointed and sanctified by God, desires themselves will quickly vanish, if they be not nourished in the use of means. Take heed then of living above Ordinances, if thou lovest thy Soul, or wouldst have any part in Jesus Christ,

3. True desire is ever constant, and importunately greedy after supply and satisfaction, it is not begot by the tempest of some present extremity, and then quite vanishing away, when the storm of terror and temptation is over; this is it that the devil looks at, he observes how many in a fit could be content to leap out of their skin to get heaven, and to keep out of hell, but after this is over, they cannot away with crossing their nature, fighting against lusts, wrestling against Satan, labouring for the righteousness of God, and of Jesus Christ, above all things, and therefore their wishings and woudlings come to nothing. Come then, and try thy desire by this mark, which utterly confounds Satan, if thy desire takes root in a truly humbled heart, and never determines, nor expires, till thou hast what thou desirest after: *If thou cryest, Oh give me Christ, or I will never be satisfied! my Soul is restless, and it shall be restless, till I have Christ in my arms, and hand of Faith:* Surely this is a good sign, and thou mayst build upon it, and at last thou shalt see, he will fulfil the desire of them that breath thus after him.

S E C T. X I V.

Of Satan's Assailes upon relying on Christ.

The holy Spirit that leads on the Soul by steps, begins now to work in the Soul a relying on Christ: and this is that act of Faith to which Justification is usually promised;

promised, it is called an affiance, dependance, adherence, reliance, or if there be any word that expreſſeth the act of an humbled Soul, whereby it calterth and reposeth it ſelf upon the promise of God in Christ, for the obtaining remiſſion of ſins, and everlasting life, that is it which now the Spirit works in the Soul of whom he purpoſeth to ſave. I would have this well understood and felt; this is that hinge on which the doors of heaven do turn: In this act, the poor Soul inlightened, and affrighted with the Sense, and ſight of its ſin, and misery for ſin, and having a light of Christ, which breeds in it ſome desires after Christ, it throws it ſelf into Christ's Arms, grasping fast about him, and hiding it ſelf in the clefts of this rock, crying and ſaying, *my Lord, and my God, O ſave me or I ſink; O hold me fast, or I perish for ever.* By this act we are accepted for just before God, for the fake and ſufferings of Jesus Christ.

Now when the devil perceives this, he ſees himſelf gone, and the Soul in ſafety out of his power, only he will not ceaſe to tempt and trouble; and to that purpose, if he can not prevail againſt the *effe* of a Christian, he wrestles againſt the *beige effe*; if he cannot keep off the hand of Faith, from laying hold on Christ, yet will he trouble the head and heart of a Christian with cloudy vapors, and misgiving thoughts. But firſt ſometimes he keeps off the hand of Faith, darkning the Soul with a deep melancholly, that it cannot ſee and remember the promise; or if it be remembred, yet he ſcares the Soul from off the promise, q. d. *What do you meddle with the promise; it does not belong unto you, you have ſinned ſo and ſo, and therefore the threatenings, and not the promise belongs unto you.* Secondly, ſometimes he breeds in the Soul a jealous and ſuspicioſe frame, that it will not believe that it doth believe. And hence we hear theſe cryes, *Alas! I cannot think that I do really reſt, and rely on Christ; or if ſometimes I be in ſuch a frame, yet at ſome other times I cleave again to a ſensual good, more than to a ſpiritual promise, or to an heavenly Christ: Oh I do not fully and conſtantly cling unto the bleeding wounds of Jesus, I am up and down, I reſt not continually on the freeness of his love, and merit of his paſſion, and truſh of his Promiſe, as upon a rock of Eternity: And is this to reſly on Jesus Christ?* Oh the depths of Satan! 1. He designs to keep the Soul from believing, but if he cannot keep the Ediſce of Faith from being built in the Soul, yet he will keep it (if poſſible) from ſtanding ſure: *Simon, Simon, (ſaith Christ) Satan hath deſired to winnow thee like wheat, but I have prayed for thee, that thy Faith fail not.* The word *winnow* [ſignifies to ſhake up and down, as with a fan the wheat is used. Look how he dealt with Job, because Satan had no power over his life, he executed his power to the utmoſt upon the comforts of his Life: So he deals with the Soul of a Christian, if he have no power over the life of Faith, then he will execute his power to the utmoſt, that the Soul may never come to have the comfortable ſense of Faith; and when he brings his Rams to batter his comforts, no wonder if the poor mud-wall of a Christian shakes up and down.

S E C T X V.

Of the Souls wretſting with Satan, as to this Aſſault.

For the bearing off theſe blows in time of temptation, let us conſider them apart: And firſt, to that of Satan's endeavouring to ſunder or ſever the Soul from the pro‐miſe, and to keep it off from Faith, do you take this course.

1. Do you gather in promises, that you may have them at hand: I ſhall inſtance in ſuch as theſe, — *let him that is arbitref come, and whoever will, let him take of the water of Life freely. — Come unto me all ye that labour, and are heavy laden, and I will eafe you. — If any man thirſt, let him come unto me and drink.* — These things are written, that ye might believe, and that believing, ye might have life through his Name. — Believe on the Lord Jesus Christ, and thou ſhalt be ſaved.

2. Take poſſeſſion of the promises, and value them as your own: the Prophet recording a pro‐miſe in *Isai. 54. 17.* adds thus. *This is the Heritage of the ſervantes of the Lord, and their righteouſneſs is of me, ſaith the Lord.* If you look into God's Book, and find any pro‐miſe of Christ, or of Christ your righteouſneſs, or of Christ offering himſelf for your righteouſneſs, you ſhould make it your own, for it is your Heritage; O lay hold on thoſe promises, and ſay, *This is mine, it is a part of my Heritage, and I am to live upon it.*

Revel. 21. 17.
Matt. 11. 28.
John 7. 37.
John 20. 31.
Acts 16. 31.

Isai. 54. 17.

3. If Satan stave you off, saying *Hands off, the thre. unings, and not the promise belongs unto you*; tell Satan again, that when you went on in a way of sin, he could tell you otherwise, viz. *that the promise, and not the threatening belonged to you*; but now it is not with you as it was then, now all sin is to you as a burthen, and now every promise is to you as a world of gold, *and therefore Satan, didst thou tell me that the promise did belong to me then? surely now, much more: Avoid Satan, for it is written, Come to me, ye that are weary and heavy laden with sin.*

4. Remember that the same Lord Jesus that invites you, commands you to believe, and to relye upon him, and therefore apply the promise to your selves, *This is the Commandment, that we should believe on the Name of his Son Jesus Christ.* Luther was a man that laboured under great temptations, and being once sorely tempted, and the tears trickling down his cheeks, *My friend (saith he) came unto me, and said, O my Son, why doth thou mourn? doth thou not know that God hath commanded thee to believe?* When (says Luther) I heard that word [Command] it prevailed more with my heart than all that was said, or thought on before: So say I now unto thee, doth not Satan come in with this temptation, and tell thee *The promise belongs not to thee?* Answer, Ay, but the Lord hath commanded me to believe; and therefore it is my duty to believe; and because I cannot believe, unless I apply the promise to my self, therefore I may conclude that the promise doth belong unto me. Thus for the first temptation.

2. For the other, that your relying on Christ is not constant: True faith (saith Satan) is ever alike strong and stedfast; but thy faith is but a wavering, inconstant, flitting faith, Consider —

1. It is a fallacy, and no truth, that faith in the exercise or sense, is ever alike strong and stedfast. The experience of all Saints can tell you, that faith hath its flowings and ebbings, full and wane: Sometimes a Christian is on the wing, and then he faith, I think if the devil laid hold on me, yet I could trust in God for heaven; as Job could sometimes say, *If the Lord slay me, yet will I trust in him:* but we know that was not Job's temper always: sometimes I think, that if God would take me away in a massacre, I should yield my blood without a repining word; another time, I so doubt my interest in Christ, that I do not know how I should die upon my bed, unless with crying, *Lord, take me not away with the wicked.* David sometimes would not be afraid of his Soul going out of his Body, if ten thousand swords were ready to cut out a passage; *I will not be afraid of ten thousand of people, that have set themselves against me round about:* at another time he cries, complaining and shrieking, *O spare me, that I may recover strength before I go hence, and be no more.* Faith may be so interrupted, that the pulse of it cannot always beat alike; and yet while there is life, the pulse of Faith beats, though sometimes more faintly and deadly, than at other times.

Job 13. 15.

Psal. 28. 3.

Psal. 6. 3

Psal. 39. 13.

Collins Cordial.

2. Faith, that in the exercise or sense is not ever alike strong and stedfast, yet in the Habit or Essence is ever true, and truly relies upon Jesus Christ: Sense in a Christian, may not only have a mist cast before its eyes, but (as faith a modern) may have its eyes put out. Christians are mis-judging creatures, and too ready upon Satan's temptations to suspect their own happiness; they may call their Faith presumption, as well as some call their presumption Faith: the hypocrite calls his dross gold, and his alchymy silver, and the suspecting Christian is as ready on the other hand to call his gold brass, and his silver lead: Christ may be saying in heaven, concerning such a one, *Thou art saved, thou art saved, whilst he may be crying on earth, O I am damned, I am damned.* The Angels may be in heaven rejoicing over him whom we see here mourning over his own Soul for sin, and will not be comforted; It may be thou sayest, *I do not believe, I do not believe on Jesus Christ;* But let me ask, Could there be such an hungry and thirsting after Christ, if thou didst not believe on Christ? Could there be such a care to please Christ, and a fear of offending Christ in thy whole life and conversation, if thou didst not believe upon him for Eternal Life and salvation? Could there be such a willingness in thee to part with all for Christ, if thou didst not believe upon him as thy Portion, and thy All in All? Surely this is impossible; content thy self; if thou hast not the Sense, yet thou hast the Habit, and not only the Habit, but the act of Faith also in some measure, at some times, though it seem very weak.

S E C T. XVI.

Of Satans assaults upon obedience to Christ:

THe last act of the Spirit, as to conversion, is to work in the Soul an obedience to Christ: True faith cannot be without works; the Soul that truly takes Christ as a Saviour, to free him from the misery of sin, is willing also to take him as a Lord, Husband, and King, to serve, love, honour, and obey him: And to this purpose the spirit now works in such a one, a willingness to spend the remainder of his life in endeavouring after mortification of sin, conquests over corruptions, sanctification, purity, new obedience, ability to do, or suffer any thing for Jesus Christ; and this is that which we ordinarily intend, by saying, *Saving faith to be operative*: That faith which brings forth nothing of holiness, what is it but a dead faith? *As the body without the spirit is dead, so faith without works is dead also.* Jam. 2, 26.

Satan that observes this, begets scruples in the soul, as to that point of working faith, and either fills the heart with an opinion, that works are unnecessary, or makes the soul conceit, that the faith it hath, is not a working, but an idle, lazy, fruitless and barren faith. I shall speak to both these.

1. In some Satan works strongly, that works are not needful, and therefore to what purpose should they work? naked Christ and a naked Faith is enough for them: Christ as a Priest and Saviour is Gospel-news; let them hear such, and only such Sermons as hold forth free love, free justification, free grace, without any mixture of the works of the Law, to what purpose (say they) is this living faith, or working faith, or power of faith, evidenced in strictness of walking? Christ hath redeemed us, and Christ requires no other condition but only this, *Believe, and be saved;* and why then should we vex and torment our selves by imbracing mortification, newness of life, &c.

2. In others (whom I rather mind) Satan suggests, that their faith is not a working faith, and therefore no true faith: Convinc't they are, that faith and grace, where ever it is, cannot be idle; faith hath its work, and therefore it is called, *The work of Faith with power.* But alas, they cannot find any thing in their souls that looks like the powerful work of faith: Satan tells them, that if they do any good it is but from natural or moral principles, and not from this quickning power of faith, it is not the ^{2 Thes. 1, 11.} Rom. 16, 26 *obedience of faith,* as the Apostle calls it.

S E C T. XVII.

Of our wrestling with Satan as to these assaults.

IN repelling these assaults, let us avoid both extremes. And first to that of denying works, Consider—

1. That a naked faith is no faith, that only is true faith which *worketh by love.* Gal. 5, 6. This was the saying of John Husse, *Where good works appear not without, faith is not within.* There is a natural connexion of faith and works, and therefore of necessity both must be in the same subject though both appear not in the same Court: Faith that imbraceth Christ is obediential, and fruitful in all good works; and hence we say, that faith hath two notable acts, first to apprehend and lay hold on Christ; and secondly to purifie and cleanse the heart: O, let no man separate those things which God hath joyned together; as *Christ is made to us righteousness and sanctification,* so they that by faith receive the righteousness of Christ, must be also sanctified by Christ; *whoever is in Christ, is a new creature.* 1 Cor. 1, 30. 2 Cor. 5, 17.

2. That good works are necessary by command of God, *for this is the will of God,* 1 Thes. 4, 8. *even your sanctification.* Hence the Law of God still remaineth as a rule and Directory; and Paul professeth, that *he delighteth in the Law of God in his inward man.* And Rom. 7, 22. how often do we read of this Command of God in his Word? *Charge them that are rich in the World* — *that they do good, that they be rich in good works, ready to distribute,* 1 Tim. 6, 17. *laying up in store for themselves a good foundation against the time to come, that they may 18, 19. lay hold on Eternal Life.* — *For we are his workmanship, created in Christ Jesus unto good works,* Eph. 2, 10.

Ephes. 2.10. works, which God hath before ordained, that we should walk in them. A multitude of such passages may we find in Scripture.

3. That to hold forth Christ only as a Saviour, and not as a Prince, faith, and not works, it is not right and full Gospel-preaching: *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, must be careful to maintain good works; these things are good and profitable unto men.* Oh how unfaithful are they in their sayings that deny that, which Paul would have Titus to affirm constantly? Surely this is true Gospel-preaching, *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works; these things speak and exhort.* Paul to Titus, and Peter to the Jews, speak one

Tit. 2. 11.12. Tit. 2. 13.14.15. and the same thing, *The God of our Fathers hath raised up Jesus, to be not only a Saviour, but a Prince, not only to give remission of sins, but also repentance to Israel.* Away, away with that temptation, that works are unnecessary.

2. To that complaint, that the soul cannot find the powerful work of faith in it. See them at [All these works of mine (faith the foul) are but natural, or moral; or if I have any faith it is the idlest, laziest, loosest faith that ever Christian had] Give me leave to sum up these Cordials.

1. Clear up the eyes of thy understanding, and judge aright: Some works may be only the effects of natural or moral causes, but other works, respecting the principles and circumstances of them, cannot proceed from any but a true faith: For instance, *an unfeigned hatred of every false way, a doing of duty in pure obedience to the command of God, and in pure respect to the glory of God:* These are such effects of faith, as no hypocrite in the world either hath, or can have. An hypocrite may leave the Commission of some sins, or he may hate some enormities of life, but he cannot, as David did, hate every false way. An hypocrite may fast, and pray, and mourn, as the Pharisee, and Ahab did, but he cannot do thus merely out of obedience to God and for the glory of God: Come then, clear up thy eyes, and see if there be no more ingredients in thy actions, then what an hypocrite may have.

2. Set thy faith on work, on the powerful works of faith, and so put all out of question. As 1. Cause thy soul every day in solemn manner to act that first work of faith, of panting, breathing, desiring after Christ, of trusting, resting, relying on Christ for life, and for Salvation. 2. Act that next work of faith, of depending on Christ for holiness and sanctification; draw virtue out of Christ his death for the mortification of thy sins, *knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin,* and draw virtue out of Christ his Resurrection, for a quickning power from the death of sin to the life of holiness,

Colos. 2. 12. that as thou art dead with Christ, and buried with Christ, so thou mayest also rise with Christ through the faith of the operation of God who hath also raised him from the dead.

3. Be much in prayer, meditation, reading, hearing the Word, &c. yea, lay out thy gifts, graces, time, strength, riches, interest to thy Masters use; think which way Luke. 22. 32. thou mayst do most to promote the Gospel, to save souls as Christ had Peter, *When thou art converted, strengthen thy brethren.* Why thus wouldest thou do in sincerity and truth, thou wouldest put all out of question, that thy faith were not a dead faith, but a living, working, justifying, soul-saving faith.

3. Despise not the day of small things, the breathings of faith are as much true faith as its full voice, when it saith, *My beloved is mine and I am his.*

4. State thy condition, and see if thou dost not find such a temper of spirit as faith useth to suit the soul with in such a condition: Faith hath His change of rayments for gracious souls; sometimes it acts the soul in joy and rejoicing, sometimes only in adherence and waiting: Thou sayst thou canst not find in thy soul such a persuasion of Gods love, such an holy rejoicing in God, as the Scripture expresseth, to be effects of true faith; why, it may be it is a day of darkness in thy soul, and therefore examine the other way: Is not thy heart wrought into a fit temper to wait upon him who hides his face from thee, and to seek him who seems to have forsaken thee, and to cling unto him that seems as if he would kill thee? This is true tryal: First, state thy condition, and look for faiths answerable workings to thy condition, as it is stated. And thus much of our wrestling with Satan, as to his assaults in our youth, or the time of our Conversion, or second period.

I cannot say, but Satan in his time hath many more assaults then I have numbered, or

or possibly can number. As the spirits workings are various, so are Satans counter-workings; the spirit humbles some much, and comforts others as much: Some, it may be, had a false and counterfeit work before a true one, and others were never illightned until savingly; and this variety affords rise and occasion for several temptations: *I was never thus humbled*, says one, *nor I thus comforted*, says another; *I had some workings and illightnings heretofore*, says a third, *and I was deceived then, and I may be so now also*: *And I had a sudden violent work indeed*, says a fourth, *which came in like a spring-tide, but now the tide is fallen, and my first love is abated*. Thus every several way of working lies open to several exceptions, and hath its several temptations; but the remedy is, that Souls should look to the main, and for the manner and measure of the work in every part and piece of it, to leave it to the good pleasure of the spirit, who is a free Agent, and must not be limited by our reasonings. I fear I have been too tedious in this period, and therefore I shall add no more.

C H A P. IV. S E C T. I.

Of the Devils assaults in our manhood or riper years.

THE third period, wherein Satan assaults or combats with us, it is from our manhood, or riper years, until our death or dying moment: And in prosecution of this, as of the former; first learn we some of those depths, or wiles of Satan against us; and secondly, practise we those duties that concern us in our wrestling with him in these respects.

1. For his assaults in this period, I shall reduce them into this method; viz. they are either persecutions, temptations, or diabolical injections: So * one of our Wor-thies divided his fiery darts, his persecutions are by the world, his temptations are by the flesh, his injections are only and immediately by himself.

* *Satana teld, dum certis ea cancellis includere moliebar, visa sunt mibi reduci posse ad persecutions, tentations, & injections diabolicas. D. Arrowsmith Tatica Sacra.*

S E C T. II.

Of Satans persecutions by the world.

HIS persecutions are by the world, so Christ tells the Chuch of Smyrna, *The devil Revel.2.10. shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days*: The devil should do it; but how should the devil do it, but by the aid of his instrument the world? He is the God of this world, he rules in the hearts of wicked men, he directs their thoughts, wills, and affections, and so he moves them, and carries them to persecute the children of God, and to cast them into prison.

This is ordinary after Conversion; no sooner is the change wrought, and the man brought truly home to Christ, but by this time is he *become the drunkards song, table-talk to those that sit in the gate, musick to great men at their feasts, a by-word to the children of fools, more vile than the earth*. Now it is that the seed of the Serpent discovers it self, the devil, and his angels and his sons combine to lay a load of lying imputations, unworthy usages, and any kind of persecutions upon his Saints. In this case the wicked are as pressers and the godly are as Olives and grapes; And what can they expect from such men, but to be pressed and squeezed till the blood come out? But why is it that the wicked should be thus enraged against the godly? have they done them any wrong? do they wish them any evil? or would they not be glad to do them good, as to their eternal welfare? No question of all this; but ungodly men are compelled by Satan to do what they do; the old Serpent hates God, and the holiness of God, which shines in his Saints, with deadly hatred; he knows that he himself is cast out of heaven, and therefore he envies and vexes at the salvation of any. And as thus it is with Satan, so ungodly men (that are Satans tools and instruments whereby he works) have sucked up the old Serpents poison, and they swell with it, and by it they are enraged against all godliness also, that as it is said of Tygers, they enter into a rage upon the scent of fragrant spices; so ungodly men, without any other reason are in a rage at the blessed favour of godliness, wheresoever it is: *An unjust man is an abomination to the just, and he that is upright in the way, is an abomination to the wicked*

Pro. 29. 27.

Bolton in his discourse of true happiness. I know not any that fear God, but in some measure or other, they have felt this assault. Blessed Mr. Bolton could say, *If Satan meet with a man, that by the grace of God is already entered into a state of regeneracy, then he stands like a great Red Dragon in the way, and casts out of his mouth floods of persecution, vexations and oppositions; that so he may over-whelm and crush him before he come to any growth or strength in Christ; and to this end he sets on foot and fire too, and whets with keen Razors many lewd and profane tongues, to scoff, disgrace, and discourage him in his narrow, but blessed passage to immortality: But how do they do it? why either by reproaches, slanders, exprobation of his former life, or by odious names of hypocrite, singularist, Puritan, a fellow of Irregular conscience, and stirring humour, of a factious and contradictions spirit, and such like. Nor is it thus only at first entrance, but ever after, for so he goes on. Every faithful Christian knows by good experience, that as he shall stir in a good cause, stand against the corruptions of the place where he lives, or discharge his calling with conscience and faithfulness, that presently he shall have the spirit of profaneness to fly in his face with brutish and implacable malice and insolency.* So true is that of the Apostle at Antioch, at Iconium, at Lystra, *I endured persecutions; yea, and all that will live godly in Christ Jesus, shall suffer persecution.* 2 Tim. 3.11,12.

S E C T. III.

Of our wrestling with Satan as to this assault.

IN repelling these assaults, consider we the kinds of persecution wherewith Satan assaults; it is either in word, or in deed.

1. If it be only in word, as taunts, jeers, reproaches, then practise these rules. —

1. Take heed that we be not hindred in our way, or break off our profession of Religion because of reproach; what though there be filth cast in the way, shall we decline our way? though Clouds do arise and darken the light of the Sun, does the Sun cease in its course because it is darkned? No, no, it goes on still, and anon it breaks forth; so should we go on and say, *I knew this way would be cloudy, I entered into it upon these terms to be willing to suffer reproaches; this is God's ordinary way towards his people, and I expect yet greater tryals than these.*

2. Consider, how is God and Christ reproached daily? how is the Majesty, Sovereignty, and Authority of God contemned in the world? how are the dreadful threatenings of God & the Revelation of Gods wrath scorned in the world? this made [†] Luther to say, *No man is able to bear so much contempt as Christ bears daily; and Bolton to say, If any man's spirit should sit but one hour in the Throne of God Almighty, and should look down upon the earth as God doth continually, he undoubtedly in the next hour would set all the World on fire and not suffer his wrath to be pacified or the fire to be quenched; be shun then for ever ashamed to take on, or to break patience for every trivial provocation.* Oh what be our natnes to Gods name? or what are the reproaches of a creature, to the reproaches dishonour and villifying of God?

3. Consider the great mercy of God in concealing the secret sins of our thoughts; there are none so innocent, but if God should turn the inside out-wards, and discover all the filth and baseness within the heart to the world, certainly it would make them ashamed of the society of men. Now if God conceal these, well may this quiet our hearts, when troubled for any reproach: It is a great work of nature to keep the filth of the body, when it is in a man, from being unsavoury to others, so it is a great mercy of God to keep the filth of the soul, though it be unsavoury to God, from that unsavouriness that it might be to men.

4. Consider what honour God hath put, and will put upon us, besides the honour of reproach it self: Hath not the Lord been pleased to bring us into the honourable estate of sons and daughters? Hath he not put his glory upon our souls, and honour'd us by that near relation we have to Christ? Hath he not honour'd us in the hearts of his Saints, men of precious spirits, who know much of Gods mind, who are able to judge wherein true excellency consists? when *Doeg reproached David with devouring base words in Sauls Court, yet David blessed himself in this, But I am like a green Olive tree in the house of my God, Psa. 52. 8. q. d. Doeg flourisheth in the Court, and my name may be blasted there, but in the house of my God my name is precious, I am there as a green Olive tree.* Besides what honour hath the Lord provided for us in

[†] Luther in Psa. 1:22.

*For my part, I think the Ministers of the Gospel would want one of the badges of honor belonging to their office, were they not thus reproachfully used. It is part of the state which belongs to the true Ministers of the Gospel, to be followed by such black mouthed Languishes, who by their virulent speeches are so far their friends as to keep them from that curse, *to be unto you when all men speak well of you. Stillingfleet in his treatise.*

[†] Luther in Psa. 1:22.

in that other world of souls? If a man were going to be crowned, and some as he goes along contemns him, and vilifies him, what cares he for that? He knows that within a few days he shall be honoured by those that now reproach him; if we believe there are such things to come, that we shall sit with Christ, & judge the Angels & judge the reproachers, why should we be troubled at what they say? it will not be long but they shall be forced to call us, *The blessed of the Lord, and the blessings of the whole world*: it will not be long but Christ will bring forth our righteousness as the light, and set all streight, which slanderous tongues have now made crooked.

5. Make our moan unto God, and lay our case before him. Thus when *Rahab* reviled God, and the people of God, *Herzekiah* spread the letter before God and made his moan there: This was the practise of *Job* and *David*: *My friends* scorn me (faith *Job*) but mine eyes pour out tears unto God—*And hold not thy peace, O God of my praise* (faith *David*), for the mouth of the wicked, and the mouth of the *deceitful* are opened against me, they have spoken against me with a lying tongue, they have compassed me about with words of hatred, they are my adversaries,—but I give my self unto prayer, q.d. For my part, I go for help to my God; others have evil tongues to help them, and run to this and that witness to seek help for themselves, but I give my self unto prayer, I cry unto the Lord, and he shall send from heaven, and save me from the reproach of him that would swallow me up. Selah.

6. Return good for evil, as occasion and providence offers it self: *Being reviled, we bless* (faith *Paul*) *being persecuted, we suffer it, being defamed, we entreat*. Thus if we can pray for our reproachers, and desire good for them, and be willing to take notice of any good in them, and be ready to offer any offices of love, and respect, and kindness unto them, and so heap coals of fire upon them, there is a great sign of grace, and we have made a good progress in Gods way: It was Christs own Command to his Apostles, *Bless them that curse you; pray for them that despitefully use you, that ye may be the children of your Father*: Why, were they not children before? Yes, but this declares it; now God owns them for his children: And certainly if we behave our selves thus we may have the comfort of this, that our reproaches come to us as to Gods people, we are the children of God.

7. If our persecutions be in deed, as to imprisonment, loss of goods, exile, or death, then practise those rules I have elsewhere laid down, viz. in *self-denial*, and *Saints sufferings*.

S E C T. IV.

Of Satans temptations by the flesh.

SAtans next assaults we call temptations, which are by the flesh, our own lusts, or concupiscence; not but that Satan can tempt us by himself, and so can we; he can tempt us, and we not joyn with him; and we can tempt our selves, and Satan not joyn with us; but most times our temptations are mixt, he and we concur, and make one act of tempting; and herein either Satan begins to us, and we pledge him, or we begin to him, and he joyns with us; when we by discontent or other inward motion, expose our selves to temptation, then we begin to him; but when Satan doth make the offer, by moving the fancy with thoughts within, or by proposing some object without, then doth he begin to us: These ways are ordinary, and it is but rare that the devil will not interpose. Hence *Paul* speaking to the married, he bids them *not to be long assunder, but to come together again, lest Satan tempt them for their incontinency*: Why? was there not flesh and blood in them, corrupt affections, and natural concupiscence, enough to dispose them to lusts and to make them incontinent? Yes, but they wrestled not against flesh and blood, but against *Principalities and Powers*: The devil puts in, even in those very things wherein flesh and blood doth assail us also; as we have temptations within, so the devil without sharpens those temptations, and gives them points, and makes them taking, and mingles and joyns himself with the temptation.

S E C T. V.

Of Temptations, in respect of our natural dispositions.

Now these temptations are infinite, and past my recounting; yet that I may reduce them into some method, they have either a respect to our natural dispositions, or to our outward conditions, or to our spiritual estates.

First, Satan hath an eye to our dispositions, he observes to what sins we are most inclined by our nature, temper, and bodily constitution, and to those he inclines us, thrusting us, as it were down the hill, where we are apt to run headlong of our own accord: For example, if he find a man ambitiously affected, then he covers his hook with the bait of honours; or if he find a man addicted to voluptuousness, then he covers it with the bait of pleasures; or if he find a man given to covetousness, then he lays for him a golden net, or he makes a breach in his heart with a golden bullet.

In this case it is the Christians best skill, as soon as may be, to observe his own nature, temper, and disposition, and to find out what sin he is most prone to; I may call it his bosom sin, his beloved sin, his darling pleasure, his minion delight; certainly this is Satans strongest hold, his Tower of greatest confidence, and security: Oh how it sticks, and cleaves to the soul! Oh what a deal of ado must the best Saints have with Satan and this sin, before it be killed!

In some this sin is worldliness, wantonness, pride, passion, in others it may be drunkenness, gluttony, ganing, scurril jesting, obstinate insatiableness in allowed recreations, or the like. I cannot speak to every of these, for so would the work swell under hand, yet to some I dare not but speak, and oh that it may be with fruit and profit, both to others, and my own soul!

S E C T. VI.

Of Satans temptations to worldliness.

Some souls the devil tempts to worldliness, he sees them prone to it, and he sets it on, and drives it forwards: But how does he that? I answere: 1. He sometimes sets the very images and representations of the worlds glory before mens eyes, and so he tempts them: Thus I am sure he dealt with Christ, *he shewed him all the Kingdomes of the world, and the glory of them* (i.) He offered the images sensibly and actually, after a wonderful and strange manner, making those images to appear to his senses. This is not ordinary, but this, no question, is in Satans power: If a man by this art can represent to the senses in a glas, any person or thing, by which he that sees not, the thing it self, discerneth a notable image of it; how much more may we think that Satan by his art can represent to the sense the images of things not present?

2. He sometimes sets the very world it self, or the things of the world before mens eyes, and so he tempts them. Thus he set the Babylonish garment in the eye of *Achan*, and *Naboth*'s vineyard in the eye of *Ahab*, and *Bathsheba* the wife of *Uriah* in the eye of *David*; and then according to the proverb, *He comes to the Sea by the river, to the heart by the eye*; and indeed, what poysion is there almost that he doth not convey into our souls by this very passage? our eyes are his Spokesmen to our hearts; first we see, and then we covet and desire the world, and hereupon covetousness is called by the Apostle, *the lusts of the eyes*. 3. He sometimes, and most usually works upon the imagination, affections, and consequently upon the will: And indeed an easie thing it is for him to move them all, when they are so willing to receive his suggestions, and of themselves urge the soul to yield to his temptations: This

1 Joh.2. 16. made the Apostle say, *They that will be rich, fall into temptations and snares,—for the desire of money is the root of all evil.* Satan sees before hand, there's a man resolved that he will be rich, and therefore Satan needs not strive against the stream, let him but use the tyde of such a mans will, and he may carry him swiftly into a Sea of sin: *They that will be rich fall (without pulling, even as the stone that descends naturally downwards) into temptations and snares.*

S E C T. VII.

Of wrestling with Satan to overcome this sin.

Now if this be thy darling sin, then wrestle thus.

1. Consider, worldliness is extreanly fertil of ill ; what frauds, what deceipts, what perjuries, what cruelties, what hatreds, what murdets, what villanies have been exercised for the nourishing of this lust? other sins have their aggravations, but this is the most earthly of all other, and in some respects the most unworthy a man ; why, a man hath a soul, which is a sparkle of heaven, and for him to employ it in no other service but merely to be an earth-worm, to creep in and upon the ground, this must needs be a very great evil.

2. Consider, worldliness is attended with manifold sorrows : As 1. It is full of cares. 2. It is full of shares ; *grins are in gold, bird-lime in silver,* saith an Ancient.

3. It is full of labours, men toil all day, and they cannot rest by night ; the fear of loosing pierceth as much as the pain of getting, and there is no end of their travel. *Mat.4.8.*

4. It is full of trouble of conscience, and flashes of hell fire : It may be the devil for a while may conceal these griefs ; it is said, that *he shewed Christ the Kingdome of the world, and the glory of them* ; only *the glory*, he shewed the pleasure but not the punishment ; he shewed the gain, but not the pain ; now we knowing this craft, must labour in these temptations to see that which the devil hides, and to apprehend the fearful after-claps : Oh let us labour to see *Jael's nail*, as well as her milk, the *Bees sting*, as well as her honey ; the *Snakes poison*, as well as her beauty and imbraces ; the speech of *Abner* is true of the world, *Knowest thou not that it will be bitterness in the latter end?* Oh let ^{2 Sam.2.26.} this be considered seriously.

3. Consider, *A mans life stands not in the abundance of the things that he possesseth.* *Luke, 12.15.*

A mans life (i.) the good, and happiness, and comfort of his life, is not in riches, but in God that fills them : And hence we say, that the true enjoyment of riches is the portion of Gods people, and not of the wicked, *they may have them, but they do not truly enjoy them* ; the devil encourageth them to crack the nut, but God takes away the kernel, and gives it to them that are godly before them : Is not this the meaning of the Preacher, *God giveth to a man good in his sight, Wisdome and knowledge, and joy, but to the sinner he giveth travail.* He gives to the godly *wisdome* to pursue riches, and to go right ways for the attainment of them ; he gives them *also knowledge* how to improve them, and *joy*, or the comfort of them ; but to the sinner he gives *travail*, to gather and heap up, but not for his comfort ; the wicked dig the mings, they plough the ground, but the Saints enjoy, they only reap and gather : And is not this the meaning of the Apostle, *Godliness with contentment is great gain?* These two, *godliness and contentment*, make up riches ; thou talkest of gain, but art thou content ? and art thou godly ? there is the gain, there lies the happiness : in this sense, *the little that a righteous man hath, is better than the riches of many wicked.* The solid comfort of all outward things, is the Saints peculiar, because of his nearness unto God ; never tell me of this great man, and the other noble man, for indeed that which men are, they are unto God, their true value is according to the proportion of their nearness, not to riches, nor to Princes, nor to the great things of this world, but to God.

4. Consider that of the Apostle, *No man that warreth intangleth himself with the affairs of this life.* *2 Tim. 2.4.*

Now, what are we but warriours against *Principalities, Power, Rulers, of the darkness of this world, and spiritual wickedness?* How then do we intangle our selves with the affairs of this life ? It is true, we may use the world as if not, but to be intangled with it, is dangerous and pernicious : As rivers that slide in the Ocean, touch the Coasts and shore by which they run, but they stay not there, so must our souls in their return to heaven, only touch the earth as we pass along, but not stay there for fear of intanglements. *Luther* tells us, that when the Pope sent some Cardinals to him, to intangle him with the promise of great wealth and honour, turning himself to God, he speedily said, *Se nolle sic satari ab eo; that God should not put him off with these low things.* Oh that all souldiers under Christ's Banner were but of this mind ! for then might they say, *The snare is broken, and we are delivered;* or then might they do, as the silly bird which mounts aloft towards heaven, when she seeth any danger of being catched, and thereby she frustrates the Fowlers hope :

Sursum

Serum corda, lift up your hearts, mount on the wings of faith and love, have your conversations in heaven, be much in meditation of those surpassing joys, so will you frustrate Satans hopes, and escape the worlds intanglements or snares.

Eccle. 1. 2. 5. Consider the words of the Preacher, *Vanity of vanities all is vanity* : How? *all is vanity*: yes, *all*, and some? I know not any thing in the world, but thou mayst write *vanity* on it: Bethink thy self, O deluded world (faith one) and write over all thy School doors, *Let not the wise man glory in his wisdom*; and over all thy Court-gates, *Let not the mighty man glory in his might*; and over all thy exchanges and banks,

Jerem. 9. 23. *Let not the rich man glory in his riches*; yea, write upon thy looking glasse that of **Pro. 30. 31.** *Bathsheba*, *Favour is deceitful, and beauty is vain*; upon thy Mews and Artillary-yards, that of the **Psalmist**, *God delighteth not in the strength of an Horse, he taketh no pleasure in the legs of a man*; upon thy Taverns that of **Solomon**, *Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise*; upon thy Magazines and Wardrobes, that of our Saviour, *Lay not up for your selves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal*; upon thy Counting houses that of **Habakkuk**, *Woe to him that increaseth in that which is not his, how long? and to him that ladeth himself with thick clay*; upon thy Banqueting-houses, that of the **Apostle**, *Meats for the belly and the belly for meats, but God will destroy both it and them*. O the vanity of the world, and all things in it! Will a man hearken to **1Cor. 6. 13.** Satan, and give his soul to the devil for vanity, emptiness, nothing at all? God forbid.

Heb. 13. 5. 6. Consider the counsel and promise of God himself, *Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never, never, never, never, leave thee nor forsake thee*: The word in the original is so often repeated; and if one promise be enough to stay thine heart, shall not five promises in one? But heark again, *To him that overcometh will I grant to sit with me in my Throne, even as I overcome, and sit with my Father in his Throne*. One serious thought of sitting in the Throne with Jesus Christ, were enough (through grace) to wean a soul from worldly-mindedness: *He that overcomes shall inherit all things, and I will be his God, and he shall be my Son*. Let the world be as nothing, and thou shalt have *all things*; sit loose to thy Relations here, and Christ will be instead of all Relations; *Whoso forsakes house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life*.

Revel. 3. 21. 7. Act thy faith upon those promises, **Heb. 13. 5.** **Revel. 3. 21.** **Revel. 21. 7.** **Mat. 19. 29.** O the fulnes and freenes of these precious promises! How shouldest thou want, that by the promise hast a command (as I may say) of Gods own purse? Let him that is without God in the world, shift and shark by his wits, but do thou live by thy faith in reference to these promises.

Jude. 24. 8. Command thy self to God in prayer, that he may *keep thee faultless before the presence of his glory*; that he may *incline thine heart unto his testimonies, and not to covetousness*; that he may prepare thy soul, and speed his work, and hasten his coming, *Make haste my beloved, and be thou like to a Roe, or to a young Hart upon the mountains of spicess*: *He that testifieth these things, saith surely I come quickly, Amen, even so come Lord Jesus*.

Psal. 119. 36. 9. Look up to heaven, and grow more and more weary of the world: A man that would alwaies live here, is like a Scullion that loveth to lye among the pots; in those blessed mansions above thou shalt have pure company, and be out of the reach and danger of temptations; there is no devil in heaven, they were cast out long since, and we are to fill up their vacant rooms and places: The devil when he was not fit for heaven, he was cast into the world, a fit place for misery, sin, and torment; and now this is the devils walk, *he compasseth the earth to and fro*: Oh who would be in love with a place of bondage, with Satans *dioces*? Oh who in this pilgrimage, would not often look upwards and heaven-wards, and mind his home?

Can. 8. 14. 10. Go before-hand into that world to come, mind thy Eternity, into which thou must enter, the Lord knows how soon: It is a wonderful thing, that men of reason, that are here to day, and in endless joy or misery to morrow, should ever forget, or should not ever remember such unexpressible concernments: Come shake off thy worldly-mindedness, and instead thereof get this into thy mind, and dwell upon it, within a few days and nights thy soul will either be in heaven or hell, and if in heaven, thou'l little care for the world then, and why should thy care of

or it be too excessive now? or if in hell, the world will leave thee for its' pleasure, then only thy sinful care and minding of it, will vex and torment thee everlasting-ly: O realise this, as if now thou wert entring into that other world of souls! Certainly thou standest at the door, thou art daily dying, and even stepping in, there is but a thin vail of flesh betwixt thee and that amazing sight, that eternal gulf, and shall not this wean thee from thy worldliness?

11. Think over thy beginning, and thy ending. 1. For thy beginning, it was of nothing: Methinks I am confidering what and where thou wast some few years ago, what and where thou wast when thy father was born, or when he was a child; if I lay aside an odd trifle of days, if I take away a short course of running time, no man or woman now living was alive, and then creeping things though they could but creep, did live, and rejoice in a comfortable being; and other little creatures had wings, and were able to fly readily here, there, and here again, upwards and downwards; and thou (who now goest with such a grace, and lookest so full eyed, and buildest such *Babels* in thy imagination) hadst then no kind of being; these Churches, these Towns, these Kingdomes, this heap of Kingdomes, the world, were as now we see them, but thou for thy part wast not so much as heard of, and all because thou wast not; the very same Sun that rises and sets did shine, now red, now pale upon the world, it ran its days journey, and constantly kept its time; such birds of the same colours did sing, and hop from branch to branch, and fly from tree to tree, as now they do; beasts and fishes in the same diversity of shapes followed their several instincts of nature, the winds blew cold and warm, and warm and cold again; men and women, such as thou art, did as thou doest, and all this while thou wast not: O wonderful! a little while before yesterday thou knewest not that there was a world, that there were Angels, that there was a God; thou hadst no knowledge, no being, which is the foundation and ground of knowledge: O think of this beginning! 2. For thy ending, it will be worse then nothing, if thou continuest a worldling still: Methinks I see thee lying on thy sick bed, or on thy deaths bed: Oh how pale and wan thou art! thou hadst a fresh and youthful colour the other day: Alas how much art thou changed from the gallant man thou wast? how thy breath labours, how every joynthakes for excess of pain, how every vein trembles, thy eyes fix constantly upon one thing, as if there thou sawest the dreadful sentence of Eternity: Oh how little now do all thy profits, and incomes of the world pleasure thee! such rich purchase, the favour of such a Noble man, such and such a merry meeting, what do they help thee in this agony? thy friends are present, yet of themselves they are miserable comforters, humane power stands amazed and can- not help thee, and for thy self, thou art so dulled and overclouded with the pangs of death, that thou canst not raise from the fog of thy body one clean thought to- wards God or heaven: See, see, thou art going, thou standis upon the threthold, death looks in at yonder corner, and aims at thy heart, there flew the arrow, and now here's a change indeed, thy soul is gone, but it could not be seen. *Verily, verily, here is the mind that bath wisdom*, to improve this meditation, so as to avoid the devils temptation to worldliness, or worldly-mindedness.

S E C T VIII.

Of Satans temptations to wantonness, or fleshly lusts.

IT is *Satans* which tempts men for their incontinency, and incontinency is in the A-
postles stile, a turning aside after *Satan*, a neer correspondency and communion
there is betwixt these two, the devil and fleshly lusts; and hence as he is called,
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Rom. 1. 24. Ephes. 4. 10. 2 Pet. 2. 10. Some call these lusts the devils Captain, that smite
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¹ Cor. 7. 5.
¹ Tim. 5. 15.

¹ Mat. 10. 1.
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Ques.
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But how doth Satan stir up these lusts in men? I answer.

1. He observes the temperature and complexion of such and such a man, and if it be sanguine, he takes the advantage thereof, and accordingly tempts him to lust, incontinency, and all voluptuous pleasures of the flesh. Hence the Apostle was much afraid of his body, as probably being of such a temperature, *I keep under my body and bring*

Serum corda, lift up your hearts, mount on the wings of faith and love, have your conversations in heaven, be much in meditation of those surpassing joys, so will you frustrate Satans hopes, and escape the worlds intanglements or snares.

Eccles. 1. 2.

Dr. Arrow-
smiths Chain.

Jerem. 9. 23.

Pro. 30. 31.

Pla. 147. 10.

Pro. 20. 1.

Mat. 6. 19.

Heb. 1. 6.

1Cor. 6. 13.

Heb. 13. 5.

Revel. 3. 21

Revel. 21. 7.

Mat. 19. 29.

Jude. 24

Pla. 119. 36.

Can. 8. 14.

Revel. 21. 20.

5. Consider the words of the Preacher, *Vanity of vanities all is vanity*: How? *all is vanity*: yes, *all*, and some? I know not any thing in the world, but thou mayst write *vanity* on it: Bethink thy self, O deluded world (faith one) and write over all thy School doors, *Let not the wise man glory in his wisdom*; and over all thy Court-gates, *Let not the mighty man glory in his might*; and over all thy exchanges and banks, *Let not the rich man glory in his riches*; yea, write upon thy looking glalles that of Bathsheba, *Favour is deceitful, and beauty is vain*; upon thy Mews and Artillary-yards, that of the Psalmist, *God delighteth not in the strength of an Horse*, he taketh no pleasure in the legs of a man; upon thy Taverns that of Solomon, *Wine is a mocker, strong drink is raging*, and whosoever is deceived thereby is not wise; upon thy Magazines and Wardrobes, that of our Saviour, *Lay not up for your selves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal*; upon thy Counting houses that of Habakkuk, *Woe to him that increaseth in that which is not his, how long? and to him that ladeith himself with thick clay*; upon thy Banqueting-houles, that of the Apostle, *Meats for the belly and the belly for meats, but God will destroy both it and them*. O the vanity of the world, and all things in it! Will a man hearken to Satan, and give his soul to the devil for vanity, emptiness, nothing at all? God forbid.

6. Consider the counsel and promise of God himself, *Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never, never, never, never, never, leave thee nor forsake thee*: The word in the original is so often repeated; and if one promise be enough to stay thine heart, shall not five promises in one? But heark again, *To him that overcometh will I grant to sit with me in my Throne, even as I overcome, and sit with my Father in his Throne*. One serious thought of sitting in the Throne with Jesus Christ, were enough (through grace) to wean a soul from worldly-mindedness: *He that overcomes shall inherit all things, and I will be his God, and he shall be my Son*. Let the world be as nothing, and thou shalt have *all things*; sit loose to thy Relations here, and Christ will be instead of all Relations; *Whoso forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life*.

7. Act thy faith upon those promises, *Heb. 13. 5. Revel. 3. 21. Revel. 21. 7. Mat. 19. 29.* O the fulness and freeness of these precious promises! How shouldest thou want, that by the promise hast a command (as I may say) of Gods own purse? Let him that is without God in the world, shift and shark by his wits, but do thou live by thy faith in reference to these promises.

8. Commend thy self to God in prayer, that he may *keep thee faultless before the presence of his glory*; that he may *incline thine heart unto his testimonies, and not to covetousness*; that he may prepare thy soul, and speed his work, and hasten his coming, *Make haste my beloved, and be thou like to a Roe, or to a young Hart upon the mountains of spicces*: *He that testifieth these things, saith surely I come quickly, Amen, even so come Lord Jesus*.

9. Look up to heaven, and grow more and more weary of the world: A man that would alwaies live here, is like a Scullion that loveth to lye among the pots; in those blessed mansions above thou shalt have pure company, and be out of the reach and danger of temptations; there is no devil in heaven, they were cast out long since, and we are to fill up their vacant rooms and places: The devil when he was not fit for heaven, he was cast into the world, a fit place for misery, sin, and torment; and now this is the devils walk, *he compasseth the earth to and fro*: Oh who would be in love with a place of bondage, with Satans diocess! Oh who in this pilgrimage, would not often look upwards and heaven-wards, and mind his home?

10. Go before-hand into that world to come, mind thy Eternity, into which thou must enter, the Lord knows how soon: It is a wonderful thing, that men of reason, that are here to day, and in endless joy or misery to morrow, should ever forget, or should not ever remember such unexpressible concerns: Come shake off thy worldly-mindedness, and instead thereof get this into thy mind, and dwell upon it, within a few days and nights thy soul will either be in heaven or hell, and if in heaven, thou'l little care for the world then, and why should thy care

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S E C T . VIII.

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1 Cor. 9.27. *is unto subjection, lest that by any means when I have preached unto others, I myself should be a cast-away.* It is an allusion to Wrestlers, who fought for Masteries, when one did beat the other black and blew about the face; so was he fain to wrestle with his body to keep under his body, and to bring his body by mortifying of his carnal lusts into subjection. He names not his fighting with the world and the devil, though these be potent enemies, but with the body only, because they could not easily hurt us, if this domestical enemie, and home-bred adversary, did not betray us; lusts lie in the body like fire in the flint, and any temptation will draw them out. This Satan marks in the first place, that he may suitably fit his temptations to the temperature and disposition of the body.

1 Sam. 11. 23. *2. Sometimes he lets before such a one a taking object; he presents or holds up a sight or spectacle suitable to his temper.* Thus when David walked upon the roof of the Kings house, he saw a woman washing her self, and the woman was very beautiful to look upon, and David saw, and enquired after the woman. I make no question but Satan had an hand in this: Many a time such a wanton object is cast into the way by Satans sleight and he needs do no more to overcome a lascivious mind, if he but say, See yonder ~~is a~~ ^{is} ~~gilded~~ ^{golden} breast, a naked arm, a naked neck, and if such ~~hang~~ ^{hang} at the door, you may guess what ~~modesty~~ ^{modest} is within: This he knows is taking, and thus he overcomes thousands of men, by stirring up their lusts even through their eyes.

3. Satan deals with a man a degree further, he not only presents such and such an object, but he casts in and injects the motion, he stirs and moveth the imagination (surely that is the devils room wherein he doth often appear) he works upon the imagination many an impression, and many a suggestion to this and that base lust; in this respect we may all cry out, *O wretched men that we are, who shall deliver us from this body of death!* or from these carnal lusts, which are a death to us, or which threaten our spiritual death. A man while unblameable in his life, may yet have his imagination like a cage of unclean birds, and so in his soul become guilty before God. The Apostle Peter speaks of some, *who had eyes full of adultery* (it is in the original, full of the adulterers) *and that ceased not from sin.* The meaning is, that imagination set their eyes continually upon the Adulterers, so that they ceased not from sin, even while she was absent, they might be restrained from the actings of sin, and yet their hearts burned inwardly with lusts: And that is the meaning of the Prophet, *They have made ready their hearts like an oven;* that as the oven heated is ready to bake any thing put therein, so was the heart of those wicked men prepared for any kind of naughtiness, it lay in their heart and imagination day and night: *O the perpetual constant workings of Satan upon the imagination!* We say of other parts of the soul (as of the will and mind,) that they are only subject to sin while we are awake, but the fancy or imagination, is many times very sinful in the night-time: How many polluted and wicked dreams do men fall into at such a time, at which they tremble, and abhor themselves, when once awaked?

4. Satan can do somewhat more than inject and suggest such thoughts, for he can strongly irritate and provoke, he can stir up the heart to be willing to give entertainment to such a lust: *As Satan stood up and provoked David to number his* ^{1 Chron. 21. 1.} *so I believe he stood up and provoked David to lye with Bathsheba;* he did not only present the object, and move the imagination, but he provoked David, he never let him alone but followed him, and solicited him to it. It is true he could not force David to do evil, the will is never forced by Satan, nor can it be, he uses no compulsion beyond a moral persuasion well set on, he hath no imperious efficacy over the will, yet he can strongly stir the imagination, and that exceedingly provokes the will, that it gives consent. And indeed, if the soul be naturally destitute of grace, it cannot withstand the suggestion and provocation of Satan, wherein it yields. And this is the manner of Satans stirring up fleshly lusts in the minds and spirits of the sons of men.

SECT. IX.

Of wrestling with Satan to overcome this sin.

If this be thy darling sin; if by the constitution and grain of thy body, or by sinister education or otherwise, thy mind and heart run much this way, then wrestle thus.

1. Avoid

1. Avoid all occasions of lusts. The Jewish Doctors thus charged their Novices, *That by no means they should feed their eyes with staring on the generation of beasts for fear of provocations.* It is our wisdome to check the beginning of temptations, to cast away the very first fancy of lust with indignation: Surely if we give liberty, and fall to parley and talk with lusts, they will gain more and more upon us, and then be harder to resist. He walks more evenly that flyeth from temptations, and keeps at a distance from that which would insnare him, than he that suffers the bait to be near him, and at hand. *Davids* woful experience may tell what it is to give way to a wandring lustful eye; and *Josephs* resolution may tell what an advantage it is to fly away, and not stand a parley with temptations. in this case, he wrestles best with the devil, that turns his back on the temptation: *Ely* *yourself* *lusts*, *saith* *Paul* *to* *Timothy*; he calls on him, not only to avoid, nor only to run; but to fly from, *2 Tim. 2. 1.* or to make all post haste away from them. *Come not near the door of her houses.* It *Pro. 5. 8.* was the speech of one, who though sick, yet would not have the temptation come nigh him: saying *Austerius ignem, adhuc enim paleat habeo. Take away the fire, for I have yet chaff within me.*

2. Set a guard on the outward senses. *He that looketh on a woman to lust after her* (saith Christ) *hath committed adultery with her already in his heart.* *There are stories of Heathens*, that they would not look upon excellent beauties, lest they should have been inshamed: *Longe a Covenant with my eyes* (saith Job). *Why then should I look upon a Maid?* The eye must be guarded, nor is that all. Take heed also of tending thy ears to filthy talk, rotten speeches, wanton discourses, ribald songs; it was the Apostles charge, *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; and let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers.* *Mark here, how filthy speech is called corrupt, or rotten communication, like Cartion in a ditch, which should cause all that pass by to stop their noses.* Oh that any should delight to speak or hear such things! What (say some) may we not jest and be merry, without all this ado? But we answer, Have you no honest mirth than this? will you feed upon that which is Cartion, and corrupt? will you make merry with that which God condemmeth, and threatneth to shot you out of his Kingdome for? have you nothing but filthiness, and the service of the devil, and the wrath of God to play with, and to make merry withal? Idle talk is the devils Minstrelsie, and prepareth people to actual whoredomes, for thoughts and words are but preparatives to deeds. The same may we say of unchaste touchings, lascivious behaviours, lustful smilings, &c. why all these must be avoided; a sparkle if it lie maketh a great fire; a little leaven doth ran through the whole lump.

3. Act all thy affections of desire, and love, and joy, on Jesus Christ: Is not he thy Bridegroom? hath not he married thee to himself in holiness? and wilt thou espouse thy self to the devil his enemy, by the meditation of filthy and base lusts? Oh what indignity is this to Jesus Christ? if there be any thing of Christ in thee turn the stream of thy desires and lustings in a spiritual manner towards him; it is he is thy husband, whose comeliness should be always in thy eye, and whose beauty should for ever inflame thy heart, whose loves should draw out thy affections strongly, and whose converse should fill thy mind and enlarge it altogether; here is one that should lead thee captive, body and soul. Now for this excellent one to be out-bid by so base and harlotary love, for Jesus Christ to be cast off, as if not fair, or worthy enough for a polluted creature, how should it but be deep in the Heart of God, *1 Cor. 6. 14.*

4. Avoid idleness, for that is the proper soil for these filthy weeds to grow in: Fancies of sinful lusts seldom offer themselves, where the Soul is busied in some innocent or virtuous imployment. A man that diligently follows his particular calling, hath something else to mind, but if he gives himself up to idleness, then *Satan* is busie with a bait: As a standing pool, not having any course of running, groweth filthy of it self, and full of Toads, and noysome vermine, so the heart, that is not taken up in some good and honest calling, is a fit place for the devil wherein to breed, and to engender lusts: What was the reason why the *Sodomites* grew so filthy

thy and unclean, but because having the most fruitful and abundant Country in the world, they grew rich, and gave themselves to nothing else but to ease and delight? their nature was no worse than others, but their idleness did so corrupt their hearts, as the devil had liberty to cast in, and they had leisure to put on all monstrous and unclean desires.

5. *Keep under thy body, and bring it into subjection; subdue thy flesh to the obedience and discipline of the Spirit of God.* My meaning is not to fasten any thing of will-worship on thee, such as scourges, hair-cloaths, pilgrimages, vows of willing beggary, and perpetual continency. The keeping under of thy body, is a busines of another nature, and consists in the mortifying of lusts, and in the exercises of piety; and yet this I grant, that inconstancy and delicacy in meat and drink, is herein forbidden: the more the fewed, the greater is the shame; the body, must be so dieted, as that the timblenes and readiness requisite to a spiritual combat may still be maintained: This was Paul's care, *lest thus when he had preached to others, he himself should have been a cast-away.* A Cast-away; what's that? not a Reprobate, as if he were uncertain of his Election, but reprovable or unapproved: It is a Metaphor taken from those who proved Mastersies, and hath regard to those times, when there were certain Colledges or Academies (like our Artillery gardens) for exercise of Arms, where the Novices that submitted not themselves to the rigour of their discipline, or were found tardy in their tryals, or of punie or unwieldy bodies, were cashiered or reproved by their Masters: in this respect Paul kept his body under, lest he should have been reprovable, or unapproved, as those were that poorly and faintly wrestled, or ran for the prize.

6. Be in the use of holy Ordinances. What Ordinances?

1. The Word, whether read, or heard, or meditated on. Paul calls it, *the Sword of the Spirit*: When Christ had his combat with Satan, he made no use of his Authority to command him away, but of the Word, *which is written*. Much reason was, yet appointed by God to drive away Satan, but ran we to the Word, and that will do it: *I have suffered* (said Luther) *many great Passions*, *but so soon as I lay hold on my piece of Scripture*, *and laid my self upon it*, *as upon my chief Anchor-hold*, *straightway my tempestuous vanisht*. Hence we are commanded to learn the Scriptures, as men search in Mines for gold, and the rather because here is all gold, and no dross. The particulars that herein shew are to follow: see also [§ 111](#) [§ 112](#) [§ 113](#) [§ 114](#) [§ 115](#) [§ 116](#) [§ 117](#) [§ 118](#) [§ 119](#) [§ 120](#) [§ 121](#) [§ 122](#) [§ 123](#) [§ 124](#) [§ 125](#) [§ 126](#) [§ 127](#) [§ 128](#) [§ 129](#) [§ 130](#) [§ 131](#) [§ 132](#) [§ 133](#) [§ 134](#) [§ 135](#) [§ 136](#) [§ 137](#) [§ 138](#) [§ 139](#) [§ 140](#) [§ 141](#) [§ 142](#) [§ 143](#) [§ 144](#) [§ 145](#) [§ 146](#) [§ 147](#) [§ 148](#) [§ 149](#) [§ 150](#) [§ 151](#) [§ 152](#) [§ 153](#) [§ 154](#) [§ 155](#) [§ 156](#) [§ 157](#) [§ 158](#) [§ 159](#) [§ 160](#) [§ 161](#) [§ 162](#) [§ 163](#) [§ 164](#) [§ 165](#) [§ 166](#) [§ 167](#) [§ 168](#) [§ 169](#) [§ 170](#) [§ 171](#) [§ 172](#) [§ 173](#) [§ 174](#) [§ 175](#) [§ 176](#) [§ 177](#) [§ 178](#) [§ 179](#) [§ 180](#) [§ 181](#) [§ 182](#) [§ 183](#) [§ 184](#) [§ 185](#) [§ 186](#) [§ 187](#) [§ 188](#) [§ 189](#) [§ 190](#) [§ 191](#) [§ 192](#) [§ 193](#) [§ 194](#) [§ 195](#) [§ 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1. Thou must have ready the precept, for bidding that sin to which thou art prone, what is it, uncleanness? urge then these texts, *Avoid Sodom*, *for it is written, thou shalt not commit adultery*; and, *Avoid Sodom*, *for it is written mortise your members which are upon earth, fornication, uncleanness, incestuous affection, evil concupiscence*. Again, *Avoid Sodom*, *for it is written this is the will of God, concerning your sanctification*, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour *not in the lusts of concupiscence*; *for God hath not called us into uncleanness, but unto holiness*.

2. Thou must have ready the threatening, that if thou yieldest, thou indangerest all. *Eve was strict enough to mind the Commandment, God beth said, ye shall not eat of it, neither shall ye touch it: but when she came to the temptation, where God said ye shall surely die: the faulter, and hath it thus. 1 Cor. 10. 10. Take care therefore of this, to add the commination to the premission, not only to say, it is written thou shall surely die, but within commination and aduertisement, God will judge: The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lusts, covetousness; of which I tell you before, as I have also told you in former part. That they which do such things shall not inherit the Kingdom of God. Do not adultery, neither fornication, nor idolaters, nor adulterers, nor effeminate, — shall inherit the Kingdom of God. Lust, as it is inkindled of hell, so it shall be there perpetually punished; the holy Angels will at the last day be most alive againe hell, to bring them to condigne punishment, 2 Pet. 2. 10.*

3. Thou must have ready the promise, both for avoiding, and rewarding. 1.
6. For avoiding the temptation, thou hast these promises. *Wosoever shall offend God, shall offend you*
3, from her, but the sinner shall be taken by ~~her~~ *her*. And the God of peace sanctifie your
whole, and I pray God your whole form, and soul, and body may be preserved blame-
less unto the coming of our Lord Jesus Christ. *Therefore it is that I call you, who also will be
troubled.* For rewarding thee is then over-comer, thou hast these promises. *Blessed are*

the pure in heart, for they shall see God: And I looked, and lo a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, bearing his Father's name written in their foreheads. — These are they which were not defiled with women, for they are Virgins; these are they which follow the Lamb, whither soever he goeth; these were redeemed from among men, being the firstfruits unto God, and to the Lamb. O live by faith, and feed on these promises.

Mat. 5. 8.
Revel. 14. 1, 4.

2. Prayer. A man is never overcome by temptation, as long as he can pray against it; he may perhaps be more troubled then, but what if he be, let him pray on still, yea pray with perseverance, and all manner of prayer, and the end will be, that if he do not give over to pray, Satan must and will give over to tempt: But what should I pray for? why, pray that God may purifie thy heart, and sanctifie it by his holy spirit; pray that God may give thee strength to overcome Satan in his fiery temptation; tell him, that thy lusts and corruptions are too hard for thee, and therefore thou art forced to bring to him this unclean devil, and either he will help thee to cast him out, or thou shalt not prevail; Pray also that God may give thee patience to wait upon him, till he shall perform thy desires, how long thou must be patient, I know not, but if thou diest waiting, thou shall be blessed; only pray that it may be, and wait with patience till it shall be, and God will come in their inappointed time.

3. Meditation. But with what should I meditate? 1. On God's Presence, He only, knows, understands thy actions, words, gestures, thoughts within thee, thou wouldest be ashamed to be seen of men; and is not God of pure eyes? 2. Let this heart be on his eye! 3. On the shortness of pleasure it is but momentary, but the meaning of thy guilty conscience will abide for ever. 4. On thy mortality. O! let thoughts of thy death be the death of thy lusts. Directly before thy death, as it is written 1 Pet. 3. 11. *pigrime abstain from fleshly lusts.*

On hell fire, thy sins will bring heavy torment. I have read a story of a young Virgin, that being tempted of a young man to the act of uncleanness, she gave him this answer, If you will have me my body, I will satisfy your demand; he told her he would; why then? And the young man said, I would put your finger for a whole hour to burn in this candle. O! said the Virgin, if the you ask me is unreasonable. It is true (said she) it is unreasonable to satisfy a lust, but it is also unreasonable to satisfy you in a thing, for which I shall not only burn the hand, but for ever and ever in the fire of hell. The like story is that of a young man, who every time he felt lust to arise in him, he would run to the fire, and put his finger in the flame, and scorch his finger, and then would season with himself, and say, O my soul, and O my body, if thou canst not endure a burning torment, hold thy finger in the fire, now will thou endure to all Eternity, to have and duty thy finger, but thy whole body in hell flames? And by this means (as he saith of himself) he got much strength to mortifie those bottlings within him.

4. Looking unto Jesus in his death. Are thou troubled with a spirit of uncleanness? go to the Cross of Christ, contemplate his death, consider seriously and truly his bitter, shameful, painful sufferings, and misery, O that in the way come I to the Cross of Christ to mortifie my lusts? Certainly there is a conveyance of mortifying virtue flowing into the soul, in the time of his viewing, being, contemplating, reflecting upon Christ crucified, Christ lifted up, and this comes from the secret presence of God, blessing this our looking upon Christ, as the Ordinance by which he hath appointed to make an effectual impression upon the heart. It may be when all is done, this sin as to some bubblings within, will not die or cease in thee altogether, only through the grace of Christ it shall not reign, it shall not have dominion over thee, Christ's death will kill it by degrees, and be thankful for that.

5. The last Ordinance I shall name, is marriage, and the due and lawful enjoyment of it. This is a principal end of marriage, to keep a man chaste; it is good for ~~men~~ ^{men} to touch a Virgin, notwithstanding, to avoid fornication, let every man have his own wife. 1 Cor. 7. 1, 2. And if this prevail not, see whether thou hast not been guilty of uncleanness before marriage; if so, thou must truly repent of it, for marriage without repentance, abates not the power of lust. Be in the practice of all the particulars mentioned before, avoid all occasions of lust, set a guard on thy leashes, for thou mayst be drunk with thy own fountain, whether in eye, or ear, or tongue, or hand, or out of tame, or out of measure thou abusest thy self; set thy affections on desire and love, and joy on Jesus Christ, take heed of idleness, and idle company, keep under thy body

body, be in use of holy Ordinances, bring the unclean devil to Christ himself to be cast out; and if the Word, or prayer will not do it, add fasting to all, and either in ordinary or extraordinary dues God will be seen. — And if ever thou diest to lust in thy affections, and in thy conversations, if ever thou gettest the victory, and God sake thee of thy vexation and give thee a chaste mind, to thy content and comfort. Oh! remember to be thankful, lest the temptation come again, and bring seven temptations with it worse than himself.

Some men are naturally, and by disposition prone to pride; particular any one is free, but some are more prone thereto than others. Indeed there is a great dispute, which is the Master sin in every man? No question (as we have said), in every one is some one sin, which carries and doth stay men either another way, or another sin, whatsoever it is, arises from Concupiscence, Education, Condition, and other causes, and occasions, which often varies, as the temper of our bodies, and the order of our estate doth change: Hence this year it is one sin, and seven years hence (as every seventh year there is a sensible change in the humor of the body) it is another sin: But that sin of all sins, which runs through all ages, and through all the race of mankind, it is Pride; and in this respects, this is the Captain Sin, the most general and universal sin in all the world: Unbelief may have his name, and be well called our Master sin, in respect of Infidelity; but the chief sin which is our greatest moral vice, and carries continually the greatest power with it, in respect of Sanctification, it is this sin of pride.

All other sins do a kind of homage to pride, as to their King, and Lord: other sins that we (speaking from feeling) do call our Master sin, are made use of by God to humble his Saints, and to set out this sin; and therefore this sin of pride is in that respect also the chiefest sin. As we say in *Actea*, there is a master root, so in original in the master root, in pride, and therefore God, that resists all other sins, is laid especially to resist this sin of pride; he cannot abide the sight of it. Now Satan that knows this full well, labours with might and main to provoke all men to this sin: it was his own sin, the very sin that made him of a blessed Angel, a cursed devil, and therefore he daily labours to derive this sin to all the sons of men; and indeed he so far prevailed on our first parents by telling them, *Is not all God's, Gen. 3. 5.* that ever since this sin hath claimed a kind of Regency in the hearts of all, as we are sinful, so we are all proud, all would be exalted into an esteem of themselves, *which has gods*, is a temptation to all sorts of men. *Adieu* we say, pride is a weed that grows in every ground, yea, on humility it self. Do we not see men pretend to humility for their greater rise in the world, what self-denial and hardship will men and women endure for this very sin? *With naked breasts, and naked arms, and naked shoulders, we all hold of Adam in Egypt*. Pride was the first and greatest sin in *Adam*, and so it is in all his seed: we had this lust from him, and he had this lust from the Angels: *O the pride of Angels!* it gives them their fall, *and O the pride of Adam!* it gave him his fall; and *O the pride that is in us!* and therefore without repentance we also may perish by this Epidemicall sin.

That by God's grace we may be able to wrestle with Satan and this sin. We may do well to observe some things in particular, and then deal with it in general.

1. In particular: Pride is either consequent about carnal objects, as pride of beauty, strength, riches, apparel, &c. or about spiritual objects, as pride of gifts, graces, priviledges. I shall speak to both these.

For the former, as the objects are several, so in respect of them severally consider them. *For beauty consider thy beauty*, is but skin deep, and never was any so beautiful, but

but the flowers of the field, such as the Rose and Lilly, do in beauty of colours go beyond them: This made the wise man say, *Favour is deceitful, and beauty is vanity, but a woman that feareth the Lord, she shall be praised;* that is the true comeliness, and best beauty, which a picture cannot express. *Art thou fair and beautiful* (faith Chrysostome) *why this is the glory of David, and not of men; thou art not fairer than the Peacock, or the Swan;* do we not see harlots, and effeminate men have a great share in this glory? Besides, what loathsome matter lieth hid under this fair skin? what filthy excrements are they that issue out of the nose, eyes, and ears, and pores, and other passages? if the fountain within were but viewed whence all these come, how might this humble thee! I may add this ill of beauty, it is used most frequently by the devil for a bait to sin, it is a shining flame to set mens hearts on fire with unlawful lusts: But if there were nothing else, alas! to what purpose art thou proud of a thing so mutable, a little scratch impaireth it and a greater wound doth quite deform it; a days sickness doth much abate it, or if it be but of a weeks continuance, it doth quite deface it; yea, so fading is it, that a little Sun-shine robbeth us of it; or if it be preserved from the violence of extraordinary accidents, yet time will by little and little steal it away: When old age cometh, it ploughs deep furrows in the most beautiful visage, it changeth the colour, and when death comes, the most amiable countenance will be so deformed, that they who most admire it, will then loath it. Oh that thou wouldest turn the edge of thy affections from this earthly trash, to spiritual and heavenly beauty! Oh that thou wouldest mind the beauty of the mind, which consists in virtue and the sanctifying graces of Gods spirit! Old age shall never make any wrinkles in the face of this, sickness shall never hurt this, violence shall not deface this, grief and sorrow shall not impair this, death it self shall not blemish or disgrace this, but rather it shall Crown this beauty of grace with the beauty of glory.

2. For strength consider, this is common to men and beasts: How vain is it therefore that any should be proud of such base vanities! *Art thou strong* (faith Chrysostome) *and art thou therefore proud? why the Lion is harder than thou, and the Boar is stronger than thou; yea, robbers, thieves, ruffians, and thy own servants, excell thee herein, and dost thou think this is a thing praise-worthy?* Thou art strong, but can this deliver thee from those innumerable dangers unto which this frail life is daily subject? *The King is not saved by the multitude of an host, neither is the mighty man delivered by his great strength;* it can neither defend thee from the judgments of God, nor from the assaults of the devil; it can neither deliver thee from sickness nor death. Oh that thou wouldest be strong in the Lord, and in the power of his might! Oh that thou wouldest put on the whole Armour of God, that thou mightest be able to stand against the wiles of the devil! why, this is strength to purpose, hereby thou mightest be able to do all things through Christ that strengtheneth thee: Hereby thou mightest stand manfully in the day of battle against all the assaults of thy spiritual enemies; bodily strength without this is little worth: oh! what will become of thee in the day of trial?

3. For riches; consider thy riches will not avail in the day of the Lords fierce wrath; what is a fat portion to a lean soul? outward things never mend us, but often worsen us, for a man to be proud of riches, it is as if an horse should be proud of his trappings, thy riches are but thorns, which unless a man hold warily, he is sure to be pricked? Hence are so many Epistles of riches in Scripture, that they may wean our affections from pride in them, as the Mammon of unrighteousness, the riches of the world, the deceitfulness of riches. Augustine adds, that they are an evil master, a treacherous servant, fathers of flattery, sons of grief, a cause of fear to those that have them, and a cause of sorrow to those that want them. Oh that men, Christians, Professors of Religion, should ever be choaked with these thorns, or intangled with these snares, or especially overtaken with pride, of such sordid, carnal, worldly things!

4. For apparel; consider, that this was the effect of sin, had our first parents continued in their state of innocence, they had remained glorious in themselves, but sin brought shame, and this shame they would cover by the help of garments: What then is our apparel but a daily Monitor to call our sin and shame to remembrance? Oh that men should vaunt themselves in this vanity. As if a thief being adjudged to wear an halter for his crimes, should make him one of silk, or golden twiss, and because it glitters should presently grow proud of that, which indeed should humble him: Why, our apparel is the very sign of our sin, and shall we covet that which is given us to hide our sin into sin it self? before Adam sinned, the most glorious garment

Chrys. ad pop.
Hom. 40. Tom. 4.

Chrys. hom. ad
Pop. 40. Tom. 4.

Psal. 33.16.

Eph. 6. 10, 11.
Phil. 4.13.

Luke 16. 9.
1 Tim. 6.17.
Mat. 13.42.

ment would have been to him but as a Cloud to the Sun; and after *Adam* sinned (to put him in mind of his sin and shame) God cloathed him not with silks or velvets, curiously imbroidered with gold and silver, but with beasts-skins; surely this was to humble him, and not to puff him up with pride; this was to mind him of his brutish condition, yea of his frailty and mortality, seeing the creatures, for his sake, were already subject to death and vanity: Oh that thou wouldest mind the Word, which bids thee *array thy self with shamefastness and modesty, not with broidered hair, or gold, or pearls, or costly apparel!* Oh that thou wouldest consider thy self a pilgrim upon earth, and therefore thou shouldest not go as a Citizen, or Courtier of this world! Oh! that as a Noble man would be ashamed to borrow cloaths of a begger, so thou wouldest rather be ashamed, than glory in the ornaments which thou borrowest from inferiour creatures, as from one his fleece, and from another his skin, and from another his feathers, and from another his bones, and from another his entrails, excrements, what not? why alas, beasts, and birds, and silly worms, have the first title, and most natural interest to all thou wearest, and thou comest to it only by conquest, violence, and force of arms? Oh that thou wouldest remember, that thy gay apparel doth not make thee more religious, humble, just and temperate, it doth not abate thy pride, but rather increaseth it, it doth not extinguish the heat of lust, but rather inflames it; it doth not warm thy heart with charity nor expel the force of Satans darts, but rather causeth thy love to freez, and lays open thy soul to Satans blows! A vicious man adorned with glorious garments, is like a dead corps stuck with flowers, or like the stately Temples of *Egypt*, which had the outward Courts, Porches, Walls, and Roofs richly adorned with Gold, and Silver, and curious carving and engraving, but if a man went into the inmost parts, to see the Idol which was there worshipped, instead of some stately Image set out according to the rest of the bravery and pomp, he could find nothing but the base picture, or resemblance of some Cat, or Crocodile, or ugly Serpent: These men who load them selves with costly apparel, if this outward glory were but removed, and they more narrowly searcht into the inmost Temple of their hearts, instead of Gods Image shining in his Spiritual Graces, we should find perhaps Crocodiles, and Serpents, lusts, and pride, and wantonnes, and immodesty, and such like sins. O that men professing mortification, should ever be thus vain!

2. For the other objects of pride, as they are more spiritual, so it concerns Christians to be more heedful: A meer natural man is proud of his beauty, strength, riches, apparel, or the like; but a Christian is chiefly prone to be puffed up with higher and more raised perfections, as being more suitable to his Christian calling. Now as these objects are several, so in respect of them severally consider thus

1. For gifts; consider, these gifts are not thy own, but Gods, and not for thy self, but for others edifying, and one day thou must make a reckoning for them all: And what, art thou proud of anothers bounty given on these terms? Suppose a man should leave a Chest of money in thy hands, to be distributed to others, what folly were it to put it into thy own Inventory? *Bernard* was much troubled with this temptation, when even in preaching, pride would be whispering in his ear, *Bene fecisti Bernardi; O well done Bernard.* But he was humbled for this in the midst of his Sermon, being interrupted by Satan, he turned to him, and spake these words, *Non propter te hoc opus ceptum est, non propter te, nec in te finietur: This Sermon was not begun for thee, nor shall it end in thee.* Pride is a worm bred in the Rose, and the more parts men have, the more doth this disease increase: But oh consider that of the Apostle's. *What hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* *Matthew Paris* relates of a great Scholar, much admired for his learning, that in his Lectures once in the Schools, proving the divine and humane nature of Christ with great applause, he most arrogantly said, *That Christ was beholden to him for that dispute, and that he owed (as it were) his Divine Nature to his Learning;* upon which blasphemy he was immediately stricken with ignorance, and such sorrowfulness, that he was afterwards taught the Lords prayer by a little child: Oh that men should ever pride themselves about notions and apprehensions? Oh that men should forget the account they must give and make of every talent! It may be thou hast a great measure of gifts, Oh take heed! for if thou doest unprofitably bury them, or abuse them unto sin, the greater and more fearful shall thy condemnation be: *the Servant that knoweth his Masters will, and doth it not shall be beaten with many stripes.*

2. For

2. For graces; consider, they will not justify, they cannot save, why then art thou proud of thy own righteousness? those who have had more to shew than thy self, have thrown away all, and gone a begging to Jesus Christ. Read Paul's Inventory, *though I might have confidence in the flesh, if any man thinketh that he hath wherein he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee, concerning zeal persecuting the Church, touching the righteousness which is in the Law blameless;* and what of all this? Why, all this was nothing, *what things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them as dung that I may win Christ, and be found in him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. I am not against graces, and gracious actings but I am against pride in them, or trusting to them: Certainly grace will never thrive this way.* One observes, *that some have along time been professors, and yet come but to a little growth in love to god, humility, heavenly-mindedness, mortification; and its worth the digging, to see what lies at the root of their profession whether there be not a legal principle that hath too much acted them; did they not think to carry all with God from their duties, services, graces, or gracious actings? Alas this is as so much dead earth, which must be thrown out, and Gospel principles be laid in the room thereof.* Methinks I am in this taken with the Author, and therefore hearken to his advice, try but this course, and see whether the Spring of thy grace will not come on apace. David gives an account how he came to stand and flourish, when some that were rich and mighty, on a sudden withered, and came to nothing; *Lo this is the man that made not God his strength, but trusted in the abundance of his riches, but I am like a green Olive tree in the house of God, I trust in the mercy of God for ever and ever.* Whilst others trust in the riches of their righteousness, and services, and make not Christ their strength, do thou renounce all, and trust only in the mercy of God in Christ, and then shalt thou be like a green Olive tree in the house of God.

3. For priviledges, such as spiritual comforts, sense of pardon, manifestations of Gods love, &c. consider, these were given (if ever they were given) to humble thee and not to make thee proud. It is true that in the best of Saints, there remains such dregs of corruption unpurged, that the devil often makes these priviledges an occasion of pride; and indeed the Lords lets us see our proneness to this sin, by the short stay he usually makes when he comes in with any such discoveries: A short interview of heaven now and then chears up a Christian, who had he but a constant shine, he would forget himself, and grow too wanton: Was not Paul in danger of pride from his short rapture? but therefore it was but short, and God gave him a prick in the flesh to keep him down: If ever comfort abounds, and God dandles thee on the knee of his love, take heed then of this sin of pride; it is God's meaning by this to chear thee a little, but then to humble thee, and not to puff thee up: As when he gave *Manna to Israel in the Wilderness, with Manna which they fubvers knew not, that he might humble thee:* So when God gives out his spiritual comforts, his end is *Deut 8.16.* and his meaning is to humble thee; how can that be? why, if not in the gift, yet in the manner of his giving it, thou mayst see it: If the *Israelites* could not see any thing in the *Manna* to humble them, for it was not mean food, but delicious food called *Angelsfood*, yet in the manner of dispensing it from hand to mouth, in giving them every day their portion, and no more, in keeping the key of their Cup-board (as one speaks) and making them to stand to his immediate allowance, in this they might know that his purpose was to humble them; thy priviledges are precious and rare things; it may be thou art weak in grace, or thou art in the beginning of a new and Christian course, and lest thou faint in the way, the Lord is pleased sometimes to take thee up in his arms, and to give thee the kisses of his mouth, but presently he lets thee down again, and makes thee feel thy feet in the ordinary way of duties and his very cherishing thee is to humble thee: Dost thou not see thy weakness by his carrying of the in his arms? Weak children are ofter in the mothers lap, then those that are strong, and it is but a while, a very little while, that he thus deals with thee. Oh then take heed of pride lest he send thee a prick in the flesh to let the blood, or a devil out of hell to buffet thee soundly for thy pride; if he thus dealt with *Paul*, how much more may he thus deal with thee? Oh consider of this.

Phi: 3. 4, 5 & 7. 8.

V. 9.

Gurnall in his Christian warfare.

S E C T. XII.

Of our wrestling with Satan in general, to overcome this sin.

But as thus I have dealt with some particulars, so I would propound some general rules, which may indifferently serve for every latitude, meridian, or elevation of pride As—

Lam.4.10.

1. Press into Gods presence; consider of Gods greatness, purity, holiness, perfection, Majesty: A sight of his glory were enough to humble thee, and cast thee down into a depth of Dragons.

Job.42.6.

To this purpose we are called on, to humble our selves in the sight of God: A sight of God is it that makes the creature shrink into nothing: Now mine eye seeth thee (faith Job) wherfore I abhor my self, and repent in dust and ashes,

1 Kin. 19. 13.

This made Elisha to wrap his face in a mantle: this made the Angels cover their faces and feet; this made the twenty four Elders to cast their Crowns before the Throne of the Lamb.

Revel.4.10.

Nothing will more pluck thy plumes of pride, then a serious view of the glory of God, as the stars vanish when the Sun appeareth, so will our poor candle when the glory of God ariseth in our thoughts: Come then look on him, and be humbled, that a creature so vile (as thou wilt then appear) should ever be proud; Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.

Jsa.6.5.

2. Note that sin especially, which all thy life long hath been of most infamy, and dwell upon it: David once fell foully into adultery, and therefore he cryed, My sin is ever before me; it kept him very low, Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, or in things too high for me: I am even as a child that is weaned of his mother, my soul is even as a weaned child.

Psal.51.3.

Psal.131.1,2.

Paul was once a persecutor, and injurious, and therefore he cryes, O I am the least of Sainis, and the greatest of sinners: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief. Men are proud, because they know not themselves; when Agur had but studied himself, he cryes Surely I am more brutifull then any man, I have not the understanding of a man. If we would but examine our selves, and call to mind our foulest sins, and most irregular practises, these would be as the Peacocks feet to pull down our plumes. O who could be proud whilst he were raking in the filth of his most noyseome lusts?

2 Tim.1.15.

3. Observe Gods Judgments on pride, either on thy self or others. Nebuchadnezzar's pride made his heart like the beasts, so that his dwelling was with the wild asses, they fed him with grass like oxen, and his body was wet with the dew of heaven.

Pto.30.2.

And as on him, so Gods Judgments fell on his Son, for so it follows, And thou his Son, O Belshazzar, hast not humbled thine heart though thou knowest all this, but hast lifted up thy self against the Lord of heaven, and therefore God sent the writing, MENE, MENE, EKEL, UPHARSIN: Are not these terrible examples? With God is terrible Majesty, saith Job: He shall cut off the spirit of Princes, saith David; he is terrible to the kings of the earth; he cuts off their spirits that are proud, in Hebrew he slips them off, as one would slip off a flower between his fingers: And thus he dwelt with Pharaoh, Antiochus, Herod, and other proud Tyrants.

Dan.5.21 22.

Attilas King of the Huns proudly gave out, that the stars fell before him, and the earth trembled at his presence, and he would be the scourge of all Nations, but shortly after he died by a Flux of blood, breaking out at his mouth, which choaked him on his wedding day.

23.25.

4. Looking unto Jesus, and conform to him, yea, by faith draw out the spiritual virtue of an humble Christ: Christs example, is not only directive, but full of virtue; the very hem of his Garment, believingly touched, would cure this blood issue: Was not this Christ's own lesson? Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, q. d. Learn of me, for I am lowly, I am sent by God the Father into the world, and this is one special end that I am sent into the world for, even to hold out unto the world a pattern of humility, I am appointed as a great Ordinance of God the Father to hold forth this, and therefore look on me, and be ye lowly, as I am lowly: Surely good reason we should be as he was, lowly, as he was lowly, and humble, as he was humble. When Rebecca came to Isaac, and she saw him walking in the field, and asked the servant who it was, and he said it was his Master's son, presently Rebecca lighted down, and goes on her feet, she would be as he was; he walked, and Rebecca would walk too: It is good reason that the Spouse of Christ

Job.37.22.

Psal.76.12.

Math.11.19.

Christ, should be lowly as Christ; and therefore saith Christ, Learn of me, look on me, write after me, let the same mind be in you, which was in me; Every Christian is united to Jesus Christ, and should be actuated by the same Spirit that Christ is: *Let this mind Phil. 2.5.6.7.8. be in you which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself.* Now let this mind be in you. As pride is the resemblance of the devil, which brought him to ruine, so is humility the resemblance of Jesus Christ, which brought him to honour, O then let this mind be in you, which was in Christ! look at him in all the particular acts of his humility, and by faith draw virtue out of all those acts.

5. Let every act of pride be accompanied with a subsequent act of humiliation: If thou canst not prevent this sin of pride, yet check it so soon as ever it ariseth. This was Hezekiah's course, after he was sick, and restored to health, he forgot himself, and rendered not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him, and upon Judah and Jerusalem, notwithstanding, Hezekiah humbled himself, for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the daies of Hezekiah. It is high time to be humbled, and lye low, when thou hast committed such a sin, as to provoke God to wrath: *Hear ye, and give ear, be not proud, for the Lord hath spoken.* — *But if ye will not bear, my soul shall weep in secret places for your pride.* If pride go before, humiliation must follow after; *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy to heaviness; humble yourselves in the sight of the Lord, and he shall lift you up.* — *Jer. 13. 15.17.* — *Lam. 4. 9.10.*

6. Treasure up some holy principles, and keep them fresh and ready in thy thoughts to quell this sin: when we would suppress weeds, we usually sow the contrary seed; so have thou at hand, and in mind, some contrary seed, some holy principles. I shall instance in these two.

1. Pride is the fore-runner of ruine; it is a Proverb as true, as commonly spoken, that *pride goes before a fall.* Indeed Solomon in his Proverbs gives that for one, *pride goeth before destruction, and an haughty spirit before a fall;* and therefore he pourtrayed the proud man to the life, that pictured him snatching at a Crown, and falling, with this Motto, *Sic mea fata sequor.* — *Pro. 16. 18.*

2. Humility is the way to glory; this is often inculcated by our Saviour, *He that humbleth himself shall be exalted:* We are all by nature proud (as we have heard) we should all be exalted; how is it then that we forget this principle, *The way to rise, is to fall;* God gave us a pattern of it in Jesus Christ: First, he emptied himself, and humbled himself to the death of the Cross, wherefore God hath highly exalted him, and given him a Name above all Names. I know not any good, but humility is a means to obtain it; am I in trouble? and would I have deliverance? *The Lord heareth the desires of the humble:* Am I in a place of honor? and do I fear a fall? *A mans pride shall bring him low, but honour shall uphold the humble in spirit;* Though places of advancement be slippery, yet the humble shall be upheld: Am I disconsolate? and would I see more of God, and of his favour and love? he that is in the lowest pits, sees stars in the day time, *the Lord will revive the spirits of the humble:* Would I be advanced not only on earth, but in heaven? *whoever shall humble himself as a little child, the same shall be greatest in the Kingdom of heaven.* — *Luke 14. 11. 18. 14.* — *Phil. 2. 9.6.7. 8.9.* — *Psal. 10. 17.* — *Pro. 29. 23.*

Or think of these principles! pride leads to hell, but humility to heaven: It was an answer that a Philosopher gave to one that asked him, what God did in heaven? *Why,* said he, *He is beating down the proud, and lifting up the humble.*

SECT. XIII.

Of Satans temptations to passion, or anger.

Others are of choleric dispositions, and so prone to passion or anger, that they break all Rules, both of Reason and Religion; now Satan that observes their temper, puts on, to make them more raging, fierce, and furious; Satan still bath a great hand and stroak in every sin, he can easily make use of our bodies, by commotion of the humours, he can stir us up to uncleanness, passion, revenge, and all other sensual lusts: Hence carnal desires are called *his lusts,* *Joh. 8. 44.* and giving place to anger

Ephes. 4. 26.

anger, is in the Apostles language, *a giving place to the devil*, Ephes. 4. 26, 27. Indeed the Heathen, who understood not the operation of the devil, thought all our conflicts were against internal passions, but my Text is clear, *We wrestle not only against them, but against Principalities, and Powers, and Rulers of the darkness of this world, and spiritual wickednesses in heavenlies*. I shall not deny, but sometimes we begin the temptation, and sometimes Satan; as Zanard speaking of the outward power of the devil over tempests, *Sometimes, he may raise the matter, at other times the matter being prepared, Satan may adjoin himself and make the tempest more impetuous*. And yet for all this, it must be granted, there is a just, and harmless and holy anger, *Be ye angry, and sin not*, saith the Apostle. Thus *Jacob was angry*, Gen. 30. 2. and *Moses was angry*, Numbers 16. 15. and *Nehemiah was angry*, Neh. 5. 6. and *Jeremiah was angry*, Jer. 6. 11. and Christ himself was angry, Mark 3. 5. But this passion of anger I speak of, it is that which is unjust and sinful, it is anger which gives place to the devil, it is an anger which misses in object, time, measure, end, and other circumstances. Give me leave but a while to insist on these, and then you will know what anger is sinful, and what anger I mean.

1. It is such an anger as misses in respect of the object; holy anger hath a right object, as matters of Reason, Religion, the honour and glory of God, and of Jesus Christ, but sinful anger is either exercised about nothing: Thus many are angry, and they know not wherefore; *there's a great deal of cry (as they say) and but little wool*; or it is exercised about every thing. Thus every trifle, every toy, any thing in the world, that falls out in the least manner against their minds, puts many into anger; or it is exercised against some excellency that God hath bestowed upon others more than themselves: So *Saul was angry with David*, and *Cain was angry with Abel*: When Tygers smell the fragrance of spices, they are put into a rage or fury (as sometimes you have heard) so many were angry at the graces of Gods Spirit which they observe in others: These, and such like are the objects about which sinful anger is conyersant.

2. It is such an anger as misses in respect of time: holy anger is deliberate, seasonable, and short; but the anger which the devil sets on, it is 1. Sudden and indeliberate: Thus many men and women have tender spirits, or gun-powder spirits, as soon as ever the fire comes to them, they are all in a flame: Against this, saith Solomon, *he that is soon angry dealeth foolishly; and be not hasty in thy spirit to be angry, for anger reflecteth in the bosom of fools*. From this hasty anger, we call the passion of anger hasty; such a man is an hasty man, or such a woman is an hasty woman. Now this is folly, saith the wise man: *He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly*. Wherefore my beloved brethren, in every man be swift to hear, slow to speak, and slow to wrath. Holy anger is slow wherein it imitates God, but sinful anger is sudden. 2. It is unseasonable; thus many are angry in the presence of others, who should not see it, or they are angry, when they see others angry before them. This minds me of the counsel that one gave to a young married couple, who were both of passionate and choleric spirits, that they should be sure not to be angry together, it cannot be good to add heat to fire; or they are angry when they are about to perform a duty, this is the devils season; many are angry, either before Sermon, or after Sermon, or, it may be, immediately before or after prayer, to these, saith Christ, *first be reconciled to thy Brother, and then come and offer thy gift*. And of these saith the Apostle, *I will therefore that men pray every where, lifting up holy hands without wrath*. This wrath, at such a time, is an impoyloring and heavy hinderance, which clogs and clips the wings of a prayer, that it can never be able to ascend up into heaven; and therefore this anger is very unseasonable.

Pro. 4. 27.
Ecclesi. 7. 9.Pro. 14. 29.
Lam. 1. 19.

Mat. 5. 24.

1 Tim. 2. 8.

Ephes. 4. 26.

Jer. 3. 1.

3. Sinful anger is constant, it abides too long, the Sun goes down upon it; when the Apostle said, *Be angry, and sin not*; he adds, *let not the Sun go down upon your wrath, neither give place to the devil*. A man that retains his anger longer then evening, gives place to the devil. Many can say, shall I give way to my enemy? shall I yield to him who hath done me such and such wrong? but they little consider, that in retaining their anger, they give way to the devil, they yield to the devil. What? is it not better to yield to your brother, though your infiour, then to yield to the devil? shall men live as if they drank no other waters but of *Mafra* and *Miriba*, of the waters of strife? as the Church said concerning God, *Will he reserve his anger forever? so may I say of such, will they reserve their anger for ever? Surely this anger is sinful, in respect of time.*

9. It

3. It is such an anger as misses in respect of measure ; holy anger keeps within compass but so doth not this, nor do I wonder, for amongst all the affections or passions of the mind, there is none more like to abound in measure, than the passion of anger, it is a fiery passion; and fire, we know, is apt to exceed : how great a fire will one sparkle kindle?

4. It is such an anger as misses in respect of the end ; holy anger hath right aims and ends, as the glory of God and good of Souls ; but what is the end of this anger ? what is it a passionate man aims at ? If I may answer for him, either he aims at this, that he may satisfie a pievish spirit, or he aims at this, that he may bring others under him, or he aims at this, that he may be esteemed of others as some-body in the world ; or he aims at this, that he may have his will another time : These are the chief ends of a passionate spirit: But oh it is otherwise with a gracious spirit! such a one may be angry sometimes, but it is not to satisfie himself, but to bring things into order, it is not to subiect others under him, but to bring all under God ; it is not to appear some-body in the world, but that the glory of God may more appear ; it is not to have his will more at another time, but that Gods will may be done on earth as it is in heaven, it is not that he may avenge himself, but that he may do good to others, never aiming more at the parties good that he is angry withal, than at that very time when he is most angry. Now you may see what anger I inveigh against, and what anger it is which gives place to the devil.

S E C T. XIV.

Of our wrestling with Satan to overcome this sin.

IN resisting Satan, and this sin, do you wrestle thus.

1. Be you humbled for what hath been past ; were you but humbled for sin in general, it would much meeken your spirits ; but were you humbled for this particular sin, in that your lives formerly have been so pievish, and pettish, and passionate, oh the good you might get by this humiliation ! is not this the way to mortifie sin at the heart-root ? as when weeds are moistened at the root, then is the time to get them up, and not when all is dry : So when the heart is humbled for this sin at the root, when the heart is bedewed with tears of repentance, and becomes soft and fleshy, which before was stony and hard, then will this sin up, or be mortified with far more ease. Lay this humiliation as the foundation of all other helps, many being convinc't that such or such a thing ought not to be done, they resolve presently they will do so no more, but they bottom not their resolution upon humiliation, and so all comes to nothing, but as the morning dew it quickly vanisheth. O begin here, repent of sins past, of former pettishness and pievishness of spirit, and upon this foundation we may comfortably hope the building may stand, notwithstanding the rain, and floods, and winds that may beat upon it.

2. Resolve and renew your resolutions and covenants with God from day to day : it may be you find that naturally you are overcome with passion, and therefore each morning think but thus with your selves, *I may meet with occasions this day to disquiet my heart. I have had experience, that though the day hath been fair in the morning, yet it hath been foul before night : I see I am weak, I have sometimes promised and covenanted with God against this sin, but I have been overcome again and again, I will now therefore in the strength of Christ resolve that this day, whatsoever falls out, I will bear it quietly, and if I be wronged, I will implead it the next day, or the next opportunity, only this day I will renounce my quiet of spirit.* Why thus would you resolve, and renew your resolutions from day to day, who knows but it might gain upon your hearts to overcome passion ? and if a little were but done for the present, yet would it not be so hard as now it is to overcome it afterwards.

3. Set an high price upon the quietness of your spirit, bitter is a dry morsel, and Pro. 17:1. quietness therewith, then an house full of sacrifices with strife. There is as much difference betwixt quietnes and strife, as betwixt a stormy, dark, tempestuous night, and a calm, sweet, Sun-shiny, Summers day. When the Apostle speaks of the ornament of a meek and quiet spirit, he adds that in the sight of God it is of great price ; other graces are precious with God, but a meek and quiet spirit is in the sight of God of great price, it is worth a great deal, it is a Jewel of great worth, Kings, and Princes, and Nobles

Nobles, wear Jewels sometimes worth thousands of pounds, but every meek man and woman that goes up and down; though never so poor, yet they wear a Pearl worth a world; thus God esteems it, and so should we also. Tell me you that bear crosses with a quiet and meek spirit, do you not find a great deal of comfort in this quiet and meek frame? why then say, *It shall cost me dear, but I will keep this frame*: If a man should throw dirt at you, and you had a golden ball in your hand, would you throw that away, because he throws dirt at you? What if others cast upon you reproaches and froward words? they have no other weapons for themselves, they scarce ever knew in all their lives what the sweetnes of a quiet spirit meant; oh but you that fear God, and whom God hath adorned with the graces of his own Spirit, do you prize a quiet spirit at an high rate, do you suffer for it, for there is much good in it.

4. Remove the occasions of anger; as *Cotys* King of Thrace, when one brought him curious vessels, but brittle, (I suppose of glafs, or the like) he commanded their rare workmanship, yet presently brake them, left (being of an hasty nature) when his servants by any accident had broken them, he should have been excessively angry. When *Saul* cast a Javelin at *Jonathan* to smite him, then *Jonathan* arose from the Table, and would eat no meat in *Sauls* presence. It is our wisdom to get out of the company of such as have offended us, as *Jonathan* did, rather then sinful anger should break out. Or

5. If the occasion cannot well be removed, then give reason leave to interpose, & divert. It was good counsel which *Abenodorus* gave to *Augustus* that when the object and occasions of choler were in his eye, he should not be moved before he had pronounced over the letters of the Alphabet: When the mind is diverted, there may be some room to deliberate, & therefore in this case, divert to some other busyness, company, pleasant imployment, thoughts of content; these are notable coolers, and very convenient to slake this passionate fire. As Physitians observe in bleeding, when a man or woman bleeds very violently at the nose, the way to stanch the blood is to let them blood in another vein: So those that are passionate, they should labour to turn the channel of their affections another way. For instance, what? do I feel my anger stir? let me stir up fears, oh! let me have the fear of the great God before mine eyes; or doth my anger stir? let me stir up sorrow: oh! let me grieve for their sin, whereby they have provoked God more than me: or doth my anger stir? let me stir up love, I am called on to love mine enemies, and will not the heat of love, take out the heat of anger? the shining of the Sun upon a fire, deadens the fire, and surely the beams of love in my heart towards God, and towards his Saints, and towards my enemies, should deaden or weaken this fire of passion that is so strong in me. Thus by a wile (as it were) mayst thou subdue thy anger, if thou caust but turn thy affection another way.

6. If diversions will not do it, then stand at the staves end, and resist this sin at its first breaking out. A little thing will quench a great fire, when the fire is new kindled, but if you stay a while, then buckets of water will not do it: *The beginning of strife is when one letteth out water*, (I may say, as when one letteth out fire) therefore leave off contention before it be meddled withall: You are to take as great care of the beginning of anger, as you would be careful to quench a little spark of fire that is in the midst of many barrels of gun-powder, and great reason, for the fire of contention which begins at a little (if not prevented) riseth to a great deal. *Camerarius* tells a story of two brothers, who walking out in the evening, and seeing the Element full of bright spangling stars, one of them being a Glasier wished, that he had as many oxen as there were stars in the firmament; then said the other brother, and if I had a pasture as big as the world, where would you keep the oxen; he answered, in your pasture; What, said the other, whether I would or no? Yes, said his Brother, the matter was very light, but it fell out very heavy, for they presently fell to words, drew one upon another, and killed one another: Do we not see many neighbours fall out about very small matters? and if some wise man in the beginning did but mediate between them, how easily might they be reconciled? otherwise the fire kindles to such a flame, that few or none know how to extinguish it, or to make them friends.

7. Be convinc'd it is much better to bear wrong, then to be sinfully angry for wrong: In bearing wrong there is no danger of Satans hurt, but for the devil to come and tempt thee by this or that wrong to be in a peir or angry fit there lies the danger: It is *Augustines* expression, when the Fowler hath set a net to catch Fowls, then he comes and throws stones in the hedges to fright the Birds out: So when the devil hath set his nets and

and temptations to catch poor souls in, then he sets others on to do them wrong, that so he may take them in his net: Oh take heed now of anger! take heed now of the net that the devil hath on the other side of the hedge; it is better to suffer wrong from another than to suffer sin in thy own soul.—But how must I do if I be injured? I answer: 1. Look on God, and consider all thy wrongs and unworthy usages are ordered by God, for thy everlasting good, this very one thought, *that God is the principal Agent*, kept fresh and on foot in thy mind, will be of Sovereign power to cool and beat back any intemperate anger, yea, and make thee say to God with *David*, *I was dumb, and opened not my mouth, because thou didst it.* Thus *Joseph* looked beyond his brethren's barbarous dealing with him, and said, *The Lord sent me before you.* Thus *Job* looked beyond the *Caldeans* lawless outrages, and said, *The Lord hath taken away.* Thus *David* looked beyond *Shimei's* dogged rancour, and said, *The Lord hath bidden him to curse.* Thus Jesus Christ himself, blessed for ever looked beyond the Pharisees, Priests, Jews, *Judas*, and the Soul-diers, to his Fathers Cup: *This Cup which my Father hath given to me to drink, shall I not drink it?* In case of injuries, say thus in thy self, *This is from God for my good;* as sometimes old *Eli* said, *It is the Lord, let him do what seemeth him good.* 2. Look on man, and make the best construction thou canst of any wrong done by him; if the party that hath wronged thee be a young man, impute it to his rashness, and want of experience; if he be an old man, impute it to his weakness, *senes bis pueri*; old men are twice children; he might do thee wrong, and yet mean thee no harm; if he be a good man, impute it to some mistake, for certainly he would not purposely do thee an evil; if he be a wicked man, impute it to the enmity betwixt the seed of the Woman, and the seed of the Serpent; if he do thee harm, say, it is no more than thou expectedst from him. If thus thou wouldest make the best construction of every thing, how mightst thou overcome passion, and procure to thy self a great deal of peace and patience all thy life long.

8. *Take unto you the Sword of the Spirit, which is the Word of God:* Satan provokes men that they may be provoked, he would have them yield to anger, & then they yield to him, but that you may wrestle and prevail, take up your weapons, have your sword (which is the Word of God) in your hands and heart: It is the Sword that slays corruptions, and satanical temptations, as *David* said of *Goliath's* sword, *There is none to that,* so may we say of the Sword of the Spirit, *there is none to it.* If you ask how may I furnish my self with this weapon? or how may I cut asunder by this sword this temptation of anger? I answer—

1. Observe the temptation: Satan usually comes in with many motions or objections, and so puts on to wrath, or makes Apologies for wrath. Now these in the first place we must observe.

2. Seek out a suitable word, and with that answer him as Christ answered, saying, *Avoid Satan, for thus it is written.* I shall instance in these two, for they are two main points.

1. Satan in thee objects, *Tea, hath God said, that whosoever is angry with his Brother without a cause, shall be in danger of Judgment?* Why, alas! is it but one sin, and is it not a little one? it maybe thou art passionate, but thou failest only in this; bark but what others say of thee, such a man is a very good man, only he is of an hasty spirit; or such a woman is a very gracious woman, only she is of an hasty spirit: So they say, and so I say, thou mayst be angry, and godly, hasty, and holy; and therefore sin on.

Answer. How? angry and godly? hasty and holy? Surely if this anger be ordinary, constant and reigning, they are not consistent. Oh what need have I to look to my evidence! the word faith, *They that are Christ's, have crucified the flesh with the affections and lusts:* And what are those affections and lusts, but amongst the rest *Hatred, Variance, Emulation, Wrath, Strife?* Now if these be not crucified, if these be not in some good measure mortified, how should I be good, or gracious, godly, or holy? This is certain when grace comes into the heart, it works a change, and a new frame of spirit; the Word faith, *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the fatling together, and a little child shall lead them:* The meaning is, that furious spirits shall then become meek, and hasty spirits shall then become gentle, grace will tame men; those that were in disposition like wild beasts, and harmless creatures, shall by this powerful work be metamorphosed and become meek and harmless. And doth Satan tell me, I may be gracious and pievish? would he flatter me that a constant, ordinary, reigning passionate

Ob.

Mat. 5.22.

Ans.

Gal. 5.24.

V. 20.

Isa. 11. 6.

nate spirit, may consist with truth of grace? Avoid Satan, for it is written, this lust must be mortified, my Lion-like nature must become Lamb-like, or I cannot be saved.

11. But Satan puts into thee another plea, and tells thee, that if thou art angry, thou art thereto provoked; thou couldst live quietly enough in thy family, and amongst thy neighbours, if thou wer'st not provoked; it is their fault that provokes thee; and not thine, that thou art thou angry with them.

Ob.

Answer. How? am I angry? and may be angry, because I am provoked? what a reason is this? I would rather say, that God now calls on me for meekness, and not for anger; any one can be meek, when they are not provoked (as we say, the devil is good when he is well pleased) but if I am provoked, then is the season if ever, to exercise meekness: The Word saith, that a godly man is like a tree planted by the rivers of water, that bringeth forth his fruit in his season: It is the excellency of Grace to work in due season, for then is every thing beautiful; and when is the due season of meekness, but only when I am provoked? or if this be a plea, why might it not be Moses plea as well as mine? The word saith, They angered him at the waters of strife, they provoked his spirit, so that he spake unadvisedly with his lips: Meek Moses is now angry, and he was provoked unto it, but that will not excuse him before God; for the Word saith, It went ill with Moses for their sakes: God would never be intreated to let him go into the Land of Canaan for this very sin; and therefore avoid Satan, for it is written, If am provoked, then is the season of meekness, or if I am provoked to anger, it will go ill with me as it went ill with Moses, and no provocation will be my excuse.

Psal. 1. 3.

12. But Satan hath thousands of pleas, and ten thousands of ways, either to put thee into passion, or to justify thee in it: It is impossible for me to instance in all, but against them all I would have thee lay up, and to make use of several Scriptures, turn them down to thy book, or learn them by heart (as we say) that thou mayst still have them in readiness, they are such as these: Pride, and arrogancy, and the evil way, and the froward mouth do I hate — They that are of a froward heart are abomination to the Lord, but such as are upright in their way, are his delight. — Cease from anger, and forsake wrath, fret not thyself in any wise to do evil. — Te have heard, it was said by them of old time, thou shalt not kill, and whosoever shall kill, shall be in danger of the Judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgment, — and whosoever shall say thou fool, shall be in danger of hell fire. — Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Are not these Scriptures as so many swords? why, then wield them, and in the use of them cut asunder all temptations of Satan.

Psal. 106. 33.

13. Matt. 5. 21. 22. Eph. 4. 31. 32.

14. 9. Set before thee the example of Christ, till thou find'st it to work upon, and to change thy spirit: Christ's example (if rightly eyed and improved) doth not only work morally, but efficaciously, by way of efficiency. It is reported of a Noble Earl Estaurian, that he had such a quiet spirit, that all wondered; his wife and others asked him, how he came to that meek, humble and quiet frame? To whom he answered thus, When any one wrongs me (said he) I presently turn my thoughts to the injuries that Jesus Christ suffered, and I never leave off ruminating and remembering the injuries of Christ; until I find my heart wholly quiet. Learn of me (said Christ) for I am meek: Christians according to the example of Jesus Christ, ought to be meek ones; indeed, meekness is that Evangelical grace that Christians ought to imitate Jesus Christ in; and therefore, learn of me, faith Christ, set me before you, learn and never cease learning, till of that fulness that is in me, you receive grace for grace, even meekness for meekness.

Pro. 8. 13.

Pro. 11. 20.

Psal. 37. 8.

Matt. 5. 21. 22.

Eph. 4. 31. 32.

Matt. 11. 29.

Rom. 8. 28.

2 Sam. 16. 11.

12.

10. Pray constantly in this, as in other like cases, pray down the sin of anger, pray for a spirit of meekness, entreat the Lord to quiet and sweeten thy froward nature, pray also for heavenly-mindedness, and thou wilt not be disquieted with worldly troubles: As the upper Region of the air is not molested with wind, rain, hail, &c. so neither is an heavenly-minded Christian, who is lifted up far above these sublunary things, afflicted with them, or perish for them: Pray also for faith, that thou mayst roll thy self upon him and his promises, who hath said, that all things shall work together for their good who love god, and are called according to his purpose: Why then shouldst thou be angry, seeing God will turn the injuries of men into blessings and mercies? Let him alone, and let him curse, it may be the Lord will look on thine affliction, and that the Lord will require good for his

his cursing this day. Pray also for love, which is of more force to restrain thee from revenge, then any injury to provoke thee to anger, for *love suffers long, yea love suffers all* ^{1 Cor. 13. 3.7} things: It will make thee to look upon him with whom thou art angry as a brother and therefore to forgive him, as thou wouldest have God to forgive thee; it will make thee to meditate on the unbounded mercy of God, whose virtues thou must imitate if thou art his child; he forgives thee and he forgives thy enemies their many sins, and canst not forgive them? thou standst in need of infinite mercy for washing away thy many foul offences, and wilt thou not let one drop of mercy fall upon thy brother to forgive him in some trifling wrongs? O pray for love and pray for patience, and pray for the assistance of Gods Spirit to mortise thy anger, and to sanctifie thy nature, that thou mayst be serviceable to Gods glory, the good of thy brethren, and the fusciance of thy own salvation in Jesus Christ.

S E C T. XV.

Of temptations, in respect of our outward conditions.

Hitherto of temptations, in respect of our natural dispositions; the next have a respect to our outward conditions. Now thus we are either in prosperity, or adversity; If we are in prosperity, then Satan tempts us to those sins whereto that state is most subject, as to forgetfulness of God, contempts of our poor brethren, love of the world, pride, &c. If we are in adversity, then he tempts us to the use of unlawful means, for the repairing of our estates, or to distrusting in God, or to stealing, defrauding, murmur, repining, what not? I cannot insist on all these particulars, for intend brevity, only I shall mention one assault in reference to prosperity, and another as to adversity, and then have done with this Head.

S E C T. XVI.

Of Satans assaults of contemning our Brethren.

If we are in prosperity, it is one assault of Satan, and it is our common sin, to contemn our brethren; the very cause of the *Corinthians*, who in their Love-feasts carried it so unequally, that *one was hungry, to wit the poor, and another was drunken, to wit, the rich*; this made the Apostle to ask them, *What? have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not?* in the original, *them that are poor*. The very case also of the Christian Jews in general, and therefore saith *James* in his general Epistle to them, *My brethren, have not the faith of our Lord Jesus Christ with respect of persons*; for if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile rayment, ye have respect to him that weareth the gay cloathing, and ye say to him, *sit thou here in a good place, but ye say to the poor, stand thou there or sit under my footstool*: *Are ye not partial in your selves, and Judges of evil thoughts?* I shall not deny, but that there is an holy and warrable respect of persons in respect of their age, calling, gifts, greatness, in the world; but when great reverence is shewed to the rich, and our poor brethren are under contempt, as if they were unworthy our company and converse, when we go so far as to esteem the wicked rich, above the godly poor, whence when we so debase the godly poor, that we consider them not at all according to their eminency in grace and high station in Christianity; but we pass by the appearance of God in them, without any mark or notice, surely this is a sin, and this is a temptation of Satan; can it be of any thing that's ought, that a respect should be had to a worldly lustre, rather than to a spiritual grace? that a gold ring should be prefered before a rich faith, doth this favour of Christianity? or rather doth it not favour of the order of these *Principalities, and powers, and rulers, and spiritual wickednesses*, here in my text? I believe devils do thus in opposition to God, and his wayes; they despise the poor, and prefer the rich: *but hearken unto my beloved Brethren, haile not God chosen the poor of this world, rich in faith and heirs of the Kingdome*? God and the devil are as contrary as may be; *God hath respect to the lowliness of his hand-maiden, he exalteth them of low degree, he filleth the hungry with good things, and the rich he sends empty away*. But Satan prefers wicked worldlings, and accordingly tempts others to exalt, advance, and honour them, whilst the godly

Psal. 163.

godly poor must be neglected, contemned, depressed, and it may be persecuted, because of their outward despicableness; so this sin are they most prone, that are great and rich and prosper in this world, what care they for the Image of God shining in mean Christians? if they be not of their rank, they will scarce look on them as men, much less as godly, and as David calls them, *The excellent of the earth.*

S E C T. X V I I,

Of our wrestling with Satan in this respect.

IF this be one of Satans stratagems for the up-setting & upholding of his own Kingdome, then you whom God hath blessed with outward estates, it concerns you to arm your selves against this temptation, and to wrestle thus.

1. Own them that fear God, be they never so poor: Are they not the Glory of God? the Treasure of God? the Portion of God? the peculiar people of God? and what? are you ashamed of them who are gracious, because they are outwardly mean? what is this but to be ashamed of Christ himself? He was poor in the world, and he preached the Gospel to the poor, and he accounts of the poor as his Members, and at the last day he will acknowledge that what is done to the poor, it is all one as if done to himself. O then be not ashamed of them, as you would not have Christ to be ashamed of you at the last day, men are willing enough to own their treasure, I must tell you, that the godly poor are the Churches treasure, and upon that account who would not own them? I remember when Lawrence was to suffer Martyrdome, the Tyrant that persecuted him, understanding him to be a Deacon of the Church, and a distributer of the Churches riches, he promised to himself a double prey, by the apprehension of one silly soul; thereupon he demanded of Lawrence where was the substance of the Church? Lawrence craving three days respite he promised to declare to him where the treasure might be had. In the mean time he caused a number of poor Christians to be gathered together, when the day of his answer was come, the persecutor strictly charged him to stand to his promise; then valiant Lawrence stretching out his arms over the poor, said, *These are the precious treasure of the Church, these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath his Mansion place: What more precious Jewels can Christ have, than those in whom he hath promised to dwell for so it is written, I was hungry, and ye gave me to eat I was thirsty, and ye gave me to drink, &c. And look what ye have done to one of these, the same ye have done to me.* Indeed, this answer vexed the Tyrant, but the poor Martyr stood to it, though he died for it a most cruel death: O do ye own them who are godly poor now for shame be not you ashamed of them.

Rom. 12. 16. 2. Close with them, vouchsafe to be much in their society: this was the Apostles rule, *Mind not high things, but condescend to men of low estate.* Jerome in his Epistle to Pamachius, bid him to equal himself with the poor, and now and then to go into the Cells of the needy. I can easily observe how the rich associate themselves with the rich, and many times with the poor or inferior sorts of men but they are with the most vile, profligate, and debauched, of all the poor in the Country. In the mean time, the godly poor are strangers to them, and strange they must be, unles they will drink, swear, ramble, and applaud them for their kindness and hospitality to all the

Mr. H. of D. rabble with whom they converse and live. Alas this is not the life of Christians, but of Heathens, I shall never forget the common saying of a grave, ancient and godly divine in this Country, who is now with God, *Aleg of a Lark* (said he) is more worth then the whole body of a Kite. One poor soul, be it never so poor, if it have but the breathing of Gods Spirit in it, he is of more value then a village, or a whole Town full of wicked, deboist, atheistical boon companions, as we usually call them:

Psal. 119. 119. Gods people (whether poor or no) are the glory of the world, yea the glory of God himself; but as for others, God speaks of them as dirt and dross: *Thou putteth away all the wicked of the earth like dross.* Gods people are usually in Scripture called his portion, *The Lords portion is his people, Deut. 32. 9. his pleasant portion, They have made my pleasant portion a desolate wilderness, Jer. 12. 10. his treasure, his peculiar treasure, It shall be a peculiar treasure to me above all people, for all the earth is mine, Exod. 19. 5. His glory the Crown of his glory, Thou shalt also be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God, Isai. 62. 3.* What is it thus? are poor

Saiats

Saints in such esteem with God, and he looks upon them as his portion, his pleasant portion, his treasure, his peculiar treasure, his glory, the Crown of his glory? O then how should you bend your selves to close with them, and to be much in their society, whose very society is indeed the communion of Saints.

3. Delight in men, as those in whom God himself delights. *David*, though a King could stoop thus far: I believe he was upon the point of charity, when he spake thus of them, but whom did his charity benefit? not God, but his poor Saints: *O my Soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not unto them, but to the Saints that are in the earth; and to the excellent, in whom is all my delight.* It seems the poor Saints were a Kings delight; Kings have their delights, and this was all the delights King *David* had, *In them is all my delight.* And no wonder, for herein he conformed to God, the poor Saints are Gods delight; it is Gods judgment of men, that the *righteous is more excellent than his neighbour.* Hence some observe, that the Lion and Eagle were not offered in sacrifice to God, but the poor Lamb and Dove were, great and brave spirits of the world, high as the Eagle and lofty as the Lion, God regards them not, but poor humble spirits, that are contemptible in the eyes of the world, those are precious to God, he delights in them as in his own darlings: Why thus, do you delight in them, as those in whom God himself delights.

4. Do them good, as the best and chief objects of charity; it is the Apostles advice, *As we have opportunity, let us do good unto all men, but especially unto them who are of the household of Faith.* You see there is an especially put upon them: Let me tell you of a deal of mistaken charity amongst you; you think to do offices of love, or of kindness, or of alms, promiscuously to all, is brave, and gets a good report of the Country, and the praise of men; and you shall never have the Praise of God for this: If you will do any office of love, kindness, alms, or the like, be sure to set an especially upon the household of faith: These are they that represent Christ, and indeed are the Members of Christ, and stand in Christ's stead; so he will tell you at the last day, *For I was an hungry, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, sick, and ye visited me, in prison, and ye came unto me.* — *In as much as ye have done it unto the least of these my brethren, ye have done it unto me.* *Mark*, those who are Christs Brethren, (which the wicked are not) yea, those who are the least of Christs Brethren (which the proud high lofty ones are not) why, these are they whom Christ reckons on his own account, so that whatsoever you do to them, you do it unto him. Oh that this plea of Christ were writ on your doors, that you might better know whom to welcome in, and whom to entertain and do good unto, as you would bid welcome, and give entertainment to Christ Jesus himself.

S E C T . X V I I I .

Of the assaults of Satan to the use of unlawful means.

IF we are in adversity, Satan usually tempts us to the use of unlawful means. Thus when Christ had no ordinary means of getting bread, Satan tempts him to provide for himself by extraordinary: When *Esau* came out of the field weary and hungry and almost dead for want of meat, then *sell thy birth-right* (said Satan) and so he did: When *Peter* was in great danger in the High-Priests Hall, then *deny thy Master* (said Satan) *forswear him, and curse thy self:* When we are in adversity, and in want, then saith Satan, *Thou must live, thou must not put forth thy family to beg, thou must utter thy wares, though by lying, swearing, exacting, deceiving.* Want and necessity is the devils opportunity to set upon us; Fowlers usually set their snares for birds in the winter time, when there is want of food; and therefore prayed *Azar*, *Pro 30.8.9.* *Give me neither poverty, nor riches: And why not poverty? Lest I be poor, and steal, and take the Name of God in vain:* In poverty, temptations are strong to distrust, to steal, lye, swear, or to use shifts, and unlawful means. Many a time have I seen a poor professor put to shift, and whilst others censured I have thought with my self, Oh poor Soul why should I, or any other censure this poor man? Little know we the temptations to which he is subject: But to such let me give some counsel.

S E C T. XIX.

Of wretling with Satan in this respect.

1. **C**onsider, that all good things are then deauiful, when they are compassed by good means. Hence the godly man consults ever what is just, not what is gainful, or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness, than great Revenues without right.*

Pro. 16.8.

2. Consider, that there is no necessity, if ordinary and lawful means fail, to use unlawful; when men say, *I must live, I must maintain my family:* Know, it is not absolutely necessary that thou shouldest live, but so long as God pleaseth; nay, it is absolutely necessary that thou shouldest rather perish, and not live then break Gods Commandments; if thou diest for want of means, thou mayst go to heaven as *Lazarus*, and exchange a miserable life with an happy; but if to keep thee from dying, thou losest thy soul, this is to leap out of the frying pan into the fire: Thou hadst better starve, than through distrust to use unlawful means, and so offend God: who would wilfully, upon any pretence, run himself into an hot burning oven? O take heed! O for shame never plead a need, or a necessity for hell.

Pro. 10.15.

3. Consider, that whatsoever is got with ill means, is got with Gods anger, and the splitting shipwreck of a good conscience; an hard bargain! This made *Solomon* say, *There is Gold, and a multitude of Rubies, which happily may be got in selling or buying by a false oath, or lye; but the lips of truth are a precious Jewel.* The meaning is that truth and a good conscience are far more precious then Gold or Rubies. Oh it is pitiful exchange, when with the loss of our best Jewels, we gain nothing, but dung and dross: *What is a man profited, if he gain the whole world, and lose his Soul? or what shall a man give in exchange for his Soul?* O the folly, to save the nail of thy finger, with the loss of thy eyes! to get a little wealth, and to lose thy God, thy Soul, and a good conscience, more worth then worlds. *M. Perkins* relates a story of a good man, who being ready to starve, stole a Lamb, and being about to eat of it, with his poor children, and (as his manner was) to crave a blessing, he durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, and promised restitution, if ever God enabled him. In this case, if ever thou repenteſt, thus will thy conscience smite thee, and if thou never repenteſt, thy conscience will be as a worm gnawing on thee in hell.

Matt. 16.26.

Psal. 37. 3.

Heb. 2. 4.

Gen. 22. 8:

Mat. 28. 16.

4. Labour to live the life of faith; if lawful means fail, as bread in famine, yet mayſt thou feed thy ſelf with faith; Is not this the Psalmtis cure? *Trust in the Lord, and do good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed;* Mark that verily, it is all one with *in truth, and ſtableneſs thou ſhalt be fed:* A promise well improved, is inſtead of meat and drink to an hungry Soul; the *Just*, in troublous times, ſhall live by faith: Did not *Abraham* thus, when he told his Son *Isaac*, as they were going up the Mount, *My ſon, God will provide himſelf a Lamb for a burnt offering?* Come, it may be thou art low, and haſt ſcarce bread enough to put into thy mouth, remember, that if God ſpeak the word to weak means, they ſhall work as well as the ſtrong; an hard and dry crust of bread, and a very little, ſhall be nourishment, both competent and comfortable, never ſue ſhifts, if in any of thy wants thou haſt not lawful means at hand; *He that believeth, will not make haſte,* faith the Prophet: Christ in his greatest neceſſity would not turn ſtones into bread to ſave his life, and wilt thou in far leſs neceſſity, not to ſave thy life, but to increase thy wealth, turn ſtones into bread, yea into blood, the blood of poor Saints, as poor as thy ſelf, by thy oppreſſion and extortiōn? rather call to mind Gods promise, *Man ſhall not live by bread alone but by every word that proceedeth out of the mouth of God.* By every word, that is by every thing which God appoints, and gives power unto to be our nouriſhment; the Lord would have us live by faith, and to depend on him in the greatest ſtraiſts, for he is God all ſufficient.

and from temptation. All on earth are suddenly made by virtue of their sinfulness, & then Satan may, and doth often glad to see. **S E C T. XX.** If he doth not, he will, & if he doth not, he will still be new odds with him. Last, & in no wise less than our own infirmities, but yet his own. *Of temptations, in respect of our spiritual estates.* Well known to us all, but yet to be known to us all.

The next kind of temptations, is in reference to our spiritual estates: And herein will Satan consider men either as weak Christians, or as strong; for the former, he tempts them to errors, despairs, diffidence, blind zeal, &c. for the latter, he tempts them to privy pride, secret hypocrisy, solitary musings on the temptations of Satan, misinterpreting of the Lord's doings, turning the grace of God into wantonness, distractions, and wantrings of heart in holy things, to boasting, and exalting their strength of grace already received; &c. I cannot enumerate all, much less can I enlarge upon all, only I shall speak to one assault of a weak Christian, and to another of a strong Christian, and pass by all the rest, as they are of small moment.

Of Satan's assaults to bring weak Christians to errors.

If Christians are but weak in knowledg, thena Satan presents them with some dangerous errore, as if it were some precious glorious truth of God. This Satan doth for these ends; As 1. To seduce the godly, and to draw them into errore; Indeed he cannot seduce them to damnable, yet he may seduce them to dangerous errore, and if he can but prevail in that, he counts it worth the while: Or 2. If he cannot seduce, yet he will endeavour to unsettle weak Christians in the truth already received, q. d. If this be not truth, then mayest thou quaff every thing for truth, which already thou believest, and where art thou then? Or 3. If he cannot unsettle, yet will he labour to shake them in the truth received; all have not attained to the same measure of stedfastness, some are but weak, and babes in knowledge, though others are as grown men: Now variety of errore, opinions, and disputes, are a shaking of weak minds, which made the Apostle say, *Him that is weak in faith receive ye, but not unto doubtful disputations.* Or 4. If he cannot shake them, yet if he can but perplex them and trouble them, he hath his end: This hath been Satans great design in all ages of the Church of God, to raise up some Impostors, or notable Seducers to perplex and to trouble the Church of God; he hath no comfort himself, and he envies comfort where-ever he sees it: hence he labours, if he cannot seduce us out of the way, yet to hedge up our way with thorns, to cast blocks, in our way, to disturb us in our course towards heaven. Or 5. He may yet have a farther end, he presents error, that if he can do no more, yet he may prejudice the entertainment of further truth. Satan knows full well, that towards the end of the world there will be a abundance of truth revealed and made known? *The knowledge of the Lord shall be as the waters that cover the sea:* God hath spoken glorious things of the later daies, every Child shall be as David; and the knowledge of the Lord shall be increased. Now at this time Satan, will vent his errore, he will set on foot many dangerous errore to prejudice the hearts of the people of God in the receiving & entertaining of truths to be revealed: When God is sowing Wheat, then is Satan busie to sow his Tares; when God is discovering truths then he is busie to communicate his errore; the devil is never more busie, then when Gods work goes best on: he hopes in the heat of the Market to vent his own wares, he hopes in the throng to put off one with another, and that men will not so carefully observe it: at least if men be shy to entertain the one, he hopes by this to lessen the authority, and to prejudice the entertaining of the other. These are Satans ends, and no wonder if he prevail with weak Christians, that as yet are babes in knowledge, and know not how to resist.

S E C T. XXII.
Of wrestling with Satan as to this assault.

But that you may be armed, and able to overcome Satan in this respect, observe these particulars.

1. Be sure of a right knowledge in the principles, and fundamental truths; these are

*Is. 11. 9.
Zach. 12. 8.
Dan. 12. 4.*

Rom. 14. 1.

are the essentials of Christianity, without which no heaven, no salvation: nor need the ripest Christians contemn this lesson; for principles are of daily use for them, yea they must continually live upon them, as on their bread and drink: the want of this knowledge is the cause of much Heresy and Apostasy in these dismal times; and the not digesting and improving of this knowledge is the cause of much of the hypocrisy, & self-deceiving kind of religiousness that in these times have so prevailed. Come then, and be well grounded in these fundamentals; you have them in every Gazette opened to you, and laid before you; and thus you are like to stand in a time of trial, and to resist Satan in his fiery darts, and to hold fast, and to grow up in the knowledge of the superstructure. It is our misery, & Satans advantage, that Christians are so earnest about circumstantial and neglect the great fundamentals, upon which the eternal being of their precious souls depend. *Also 2. Take heed of spending, or rather mis-spending your precious time and thoughts in needless Controversies, in doubtful disputationes.* Satan hath not prevailed in any thing like to this. This causeth siding, and vain names, which administer much fuel to the fire of contention, so much blown up by evil spirits. Oh what strange and strong contests have you usually met with, about Church-governments? what breaches have been among brethren about matters of Discipline? Have they not (like foolish children) thrown dirt into one another's faces, whilst the common enemy hath weakened and insulted over them all? I am exceedingly taken with those Divines, who decline (as much as they may) these needless Controversies. Is it said of *Zachary Ursine*, that his enemies troubling him and crying out against him that he was a Sacramentarian, he so naturally abhorred brawls, and in his Judgment so disliked Ecclesiastical contentions, that he chose rather to leave *Ursine* his native place, and to wander whither the Lord should direct him, that he might live in quiet, and preach necessary, practical, saving truths. None are more apt to fall into errors, than they that busie themselves most with unnecessary, curious, circumstantial points. In the differences that have been amongst us about Discipline, and Ecclesiastical Government, it was Mr. *Palmer* saying, *This is the satisfying stay of my soul, that if Discipline had been as necessary as Doctrine, the All-wise, the All-merciful God would not have left the one in the dark, and revealed the other so clear;* and hence he advised all to avoid doubtful disputations, he looked on them as the design of Satan upon the Saints, which he desired to impart unto them, and of which he bad them to beware. Of all the Books I ever read about this, I commend that *Irenicum* lately composed by Mr. *Stillingfleet*.

Math. 12. 25. *3. Get an humble heart, and a meek spirit: God is said to reveal his secret to babes (i.) to the humble and meek; The meek will be guide in judgment, and the meek will be teach his way.* God will break his mind to the broken in heart; that is the way to find out any truth in general, and this and that particular truth in controversies:

Eze. 43. 10, 11. *Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern; and if they be ashamed of all that they have done, then shew them the form of the house and the fashion thereof, and the going out thereof, and the coming in thereof, and all the forms thereof, and all the Ordinances thereof, and all the Laws thereof.* Oh what contentions have we about the form of Government in the house of God? what firing as enemies upon one another, who are all soldiers under the same Captain, Christ. This makes some sadly think that in most disputes and contendings for the truth, men are rather Satans, than Saints to one another; rather tempters to sin, than helpers of the graces of each other. O that God would give us humble and meek spirits. O that we would serve one another, bear one with another, and build up one another in holy faith and love. O that we were once ashamed of our doings, and of our iniquities. Certainly this were the way to find out the truth of God in every Controversie.

In this I highly commend Mr. Stillingfleet's spirit his weapon salve for the Churches

Phil. 1. 13 *4. Walk answerable to those manifestations you have, walk in conformity to that measure of truth you have received; and when God sees you faithful in a little, then will he reveal more to you; when he sees you walk up to the light which he hath made known, then will he reveal his whole mind to you, so far as is necessary for your salvation. You have a plain Scripture for this, Let us therefore as many as be perfect be thus minded, and if in any thing ye be otherwise minded, God shall reveal even this unto you. As many as be perfect, (i.) as many as are upright or sincere; or as many as are perfect, as many as are fully instructed in the essentials of Christianity, & truly stive for Christian*

Christian perfection; he sets them who have well profited in the knowledge of Christ, against the ruder and more ignorant sort, and they may yet come to more knowledge, only with this Caution, *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Let us walk by the same rule.* (i.) *Let us walk v. 16.* by the word of God, which is the rule of faith and life, not crossing one another in our waies of teaching, or course of life.

5. Be much conversant in reading and hearing the good word of God. This is the way that Jesus Christ directed the quarreling Jew in, to have satisfaction of him and his mind, *Search the Scriptures (saith he) for they are they which testify of me.* There is enough in the sacred Scriptures to set us all straight, and to keep us from errours especially in all things necessary to salvation.

But here's an Objection; The Scriptures are capable of divers senses, and one holds forth this to be the sense of Scripture, another holds that which is the clean contrary, and therefore how should we know which is the right sense and the very meaning of the holy Ghost?

I Answer: God hath not left us without some helps, whereby we may come to the knowledge of the right sense of Scriptures: I shall instance in these

Ob.

Ans.

1. Look upon the scope, the end, the matter, the circumstances, *viz.* of persons, place, time, together with the antecedents and consequents, and by this means it will neither be difficult to refute many errours, nor to clear many truths.

2. Compare one place with another, It may be in one place the sense is dark, and we do not understand it, but if we'll compare that place more dark, with another place more clear, we shall then find the sense of both. Thus *James 2. 21.* seems dark, but compare this with *Rom. 4. 2.* and it is cleared. *James* speaks of a declarative Justification before men and *Paul* of a Justification in the sight of God,

3. Be sure that our Expositions agree with the analogy of faith. This analogy is the constant and perpetual sense of Scripture in the clearest places of it; of which sort are Articles of faith, the Lords Prayer, the ten Commandments; whatever is repugnant to these, is a false Exposition.

4. Consult with others, especially with the Comments and Expositions of the best and most Orthodox. But in this take heed of tying your faith to men; be content to take in the light of others, but do not shut your own eyes. As there is a publick and authoritative judgment of concord and agreement in Synods, Councils, Assemblies; I may call it a Ministerial judgment, for Councils are not for government, but for unity and communion, and therefore their judgment is a judgment of concord; and as there is a publicke and authoritative judgment of direction in the pastors and doctors of the Church, which may be accompanied with a commanding, as an Herald or Pursyvant may command in the princes Name, only this is limited to the superior direction of the word of God; so there is a judgment of discerning what is sound doctrine, and this belongs to every Christian singly by himself, and for himself; I may call this a private, rational, self directive judgment, in the court of every mans conscience; of which the Apostles speak, *Prove all things, and hold fast to that which is good.* And, *Believe not every spirit, but try the spirits whether they be of God,* ^{1 Thess. 5.21;} *yea or no:* And, *Let every man be fully persuaded in his own mind.* Certainly every ^{1 John 4. 1} private Christian is to search the Scripture, to examine, prove, try, and judge the ^{Rom. 14.5.} mind of God revealed in his word, so far as concerns his own faith and practise. So then part not with this, and yet as a means consult with others and borrow all the light they can afford you, to guide you and lead you into truth.

5. Mark if your one inward experiance will not prove the best Commentary unto you. What? do you doubt of the sense of such or such Scriptures? as are indeed practical and contain in them necessary truths? surely they that are sanctified and illuminated by the spirit of grace, will find something within, answerable to that word without, which will clear up the meaning. Hence we say that the Book of *Canticles*, which treats of that spiritual and heavenly fellowship, which the sanctified soul hath with Christ, cannot be throughly understood in the true life of it, but by those that are sanctified: Put a carnal man to it, to tell you the sense of such Texts as hold forth Regeneration, the power of saving faith, the nature of godly sorrow, the sense of Gods sweetest mercies in the remission of sins, in his favourable countenance, in communion with Christ, in the testimony of his spirit, as to our adoption, in the whole art of our spiritual warfare, containing the wiles and subtil methods

thods of Satan in tempting, with the admirable power of grace and spiritual wisdom in making resistance and overcoming: Alas these things are riddles unto him; experience and evidence of them in his own heart he hath none, and therefore it is no wonder if he know not the sense of any such Scriptures. But *he that is spiritual discerneth all things he hath the mind of Christ writ on his heart, and that work within is his best Commentary,*

1 Cor. 2:13,16 6. Pray over all: Thus *David did, Open mine eyes* (said he) *that I may understand the wonderful things of thy Law.* You read and understand not, because you do not pray; if you would profit more, you must pray more; go therefore to him who hath the keys of *David*, and desire him to open, and reveal his mind to you; desire him (who is the Lamb) to unclasp the book, beg of him to take the veil from off your hearts, and the scales from off your eyes, that *you may understand the wonders of the Law, and Mysteries of the Gospel;* you have a promise that *you shall be all taught of God.* O turn this promise into a prayer, and desire him who only can teach, that he will teach you: This was *David's way, (Lead me in thy truth and teach me, shew me thy ways, O Lord teach me thy paths.)*

It may be you will say, we have been in the use of all these means, and yet we find the Scripture is not easily understood.—I confess it is not in many places, & yet in things necessary it is every where plain enough; and where it is not plain enough, if we only use our diligence in the use of means, though we do miss the truth, there is no danger. How? no danger? *No (saith Chillingworth) because nothing is necessary to be believed, but what is plainly revealed.* For to say, that when a place of Scripture by reason of ambiguous terms, lies indifferently between divers senses, whereof one true; and this other is false, that God obliges men under pain of damnation not to mistake through error and humane frailty, is to make God a Tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means; which is to say, that like *Pharaoh, he gives no straw, and requires brick, that he reaps where he sows not, that he gathers where he strews not, that he will not be pleased with our utmost endeavours to please him, without full, and exact, and never failing performance;* that his will is we should do, what he knows we cannot do; that he will not accept of us according to that which have, but requireth of us what we have not; which whether it can consist with his goodness, wisdom, word, I leave it to honest men to judge. Much more might be said to this assault of Satan but through the blessing of God this may suffice.

SECT. XXIII.

Of Satan's assaults to bring strong Christians to boast and pride themselves in their own strength.

IF Christians are strong in grace, then Satan tempts them to boast and pride themselves in their strength of grace already received. Thus he dealt with *Peter* when he made that Bravado, *Though all should forsake thee, yet would not I.* And (as if this were the great design of the devil in these times) thus he hath dealt with thousands: Not that strong Christians do professedly, ordinarily, or in right mood either boast or pride themselves in their mighty strength; this were not compatible with true grace, in any measure; but in the hour of temptation Satan goes far in prevailing with them; and *Peter* may be an instance how far the Saints may yield to the devil in this very sin; and indeed it is rare to find a strong Christian that is not at some time or other puffed up with an over-weening conceit of his own abilities. But this assault of pride I have already spoke to: And the general rules of wrestling with it, may well serve to keep down our spirits from boasting or priding ourselves in the strength of grace already received: Only I shall add those few Directions more.

SECT.

SECT. XXIV.

Of our wrestling with Satan as to this affaile.

1. Consider, if thou art conceited of thy strength of grace, it is the ready way to make thee grow loose and negligent in thy duty; nay its well if it bring thee not further, even to the despising of holy Ordinances, except thou hast some more courtly fare then ordinary: Such a pass were the *Corinthians* come to, *Now ye are full, now ye are rich, ye reign like Kings without us.* One observes well, how the Apostle layes the accent of these words on the Particle *Now.* *Now ye are full.* q. d. I know the time, when if *Paul* had but come to Town, and if news had been spread abroad in the City that *Paul* was to preach, you would have flockt to have heard him, and you would have blessed God for the seafon, but then you were poor & empty; but *Now ye are full, now ye are rich, now ye reign like Kings without us:* Now ye have got to an higher attainment, *Paul* is a plain fellow now; he may now carry his chear to an hungry people, if he will; but as for your parts you are well apaid. Thus the Apostle speaks by way of an Irionical reproof, to make way for his following exhortation to humility, exemplified by himself and his mean condition. And oh that we had not the like occasion to speak to some, who perswade themselves they want nothing more of our help; who extoll themselves above all others as a King in his Kingdom: the worst we wish you, is this, *I would to God ye did reign in deed and truth,* but alas, if once thou art conceited of thy strength, it is to be feared the next news we hear of thee will be sad, either thou wilt be above Ordinances, or thou wilt grow loose and negligent in them; we have had woful experience of this.

Cor. 4. 8.

2. Consider an over-weening conceit of thy own strength of grace, will make thee too bold and presumptuous. Mr. *Gurnal* tells us, *The humble Christian is the wary Christian, he knows his weakness, and this makes him afraid.* I have a weak head (faith he) I may soon be disputed into an errour & heresie & therefore I dare not come where such stuff is broached, lest my weak head should be intoxicated. On the other side, the confident man he'll sip of every Cup, he fears no poysen, he is so establisht in the truth, that the whole team of hereticks shall not draw him aside. I have a vain light heart, saith the humble soul, I dare not come among wicked debaucht company, least I should at last bring the naughty man home with me: but one conceited of the strength of his grace, dares venture into the devils quarters; as *Peter* into the rout of Christs enemies, and how he came off you know, there his faith had been slain on the place had not Christ sounded a retreat by the seasonable look of love he gave him: It was a bold speech of Mr. *Clapham* and yet a good man (as my Author saith) *If Clapham die of the Plague, say Clapham had no Faith;* and this made him boldly go among the infected.

3. Consider, a conceit of thy strength of grace will make thee cruel to thy weak brethren in their infirmities; and surely this sin least becomes a Saint; it is the Apostles counsel, *If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness:* but how shall a soul get such a meek spirit? it follows, *Considering thy self, lest thou also be tempted.* Why are men so sharp in their censures, but because they trust too much to their grace, as if they could never fall? it was otherwise with *Bernard*, who when he heard of any scandalous sin of a Professor, *bodie illi cras mihi* would he say, *he fell to day, and I may stumble to morrow.*

Gal. 5. 13

4. Turn the eye from the fruitless and dangerous speculation of thy own worthiness and fasten it a while upon thy corruption and infirmities, upon thy many deficiencies in religious duties, wants & weaknesses in prayer, omissions of occasions for the enlarging of the Kingdom of Christ, fear of the vain and wretched imputations of worldlings, and out of this consideration thou wilt be so far from self-conceitednes of thy own gifts and graces, that thou wilt find much matter, and just cause, to renew thy repentance, to continue thy humiliation, and to stand upon the guard against this spiritual pride.

5. Consider the strongest Christian hath not his strength in himself, but only in Christ; *I live, yet not I, but Christ liveth in me.* As all the myrrh, and odours, and instruments of *Hesters-Purification*, and all her rinch and costly apparel, were given her out of the Kings house, and the Royal Crowns was put upon her head by the Kings own hand: So Est. 2. 15. 47. Gal. 2. 20.

2 Cor. 3. 5.

all the purity and perfection, all the righteousness and holyness, all the dignity and excellency of an holy gracious soul is drawn from Christ, he, and only he is the root by whom the Christian is sustained, the spring by whom the Christian is replenished, the Sun, by whom the Christian is enlightened, the Garment, by whom the Christian is clad and covered; whatsoever goodness, grace, or excellency is in a Christian, it is Christ's, and not his own; and this *Paul* was willing to acknowledg: He was not ashamed (faith one wittily) to let the World know, that Christ carried his purse for him, *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God: Yea, after many years trading, this holy man sees nothing he had got, I count not my self to have apprehended; he is still pressing forward, I press towards the mark, for the price of the high calling of God in Jesus Christ.* How then is it, that the strongest Christian, be he never so strong, should have high thoughts, and an arrogant opinion of himself? What is this but to rob God of his glory, and Christ of his grace? Mayst thou not say of every dram of grace, as the young man of his hatchet, *Alas Master, it was but borrowed?* Oh! Why shouldst thou be lifted up on this account? shall the dunghill boast, because the Sun shines on it? shall the Christian admire himself, because the Sun of righteousness hath shined on him? Oh God forbid?

1 Pet. 5. 5.

6. Consider, the stronger thou art in grace, the more humbly and submissively shouldst thou carry thy self; the old rule of *quanto doctior* may well here take place, *quanto sanctior es, tanto te geras submissimus?* By how much the more holy, by so much the more lowly. Was not Christ the fairest of all the children of men (grace being eminently poured into him) an humbled Christ? and may we not thence learn, that the highest excellency, and the greatest humility, may consist together? Many think, that to be lowly and humble, would argue too mean and abject a Spirit for a strong Christian; but was ever spirit so truly heroical, and so eminently gracious as Christ's Spirit? and yet never was such an humble lowly spirit in this world; men are mistaken in this thing, for a proud spirit, is the base spirit, and an humble spirit, is the raised spirit, humility is the grace that puts a varnish, lustre, beauty, glory, on all other graces, and therefore saith the Apostle to strong Christians, *Be clothed with humility;* the propriety of the word signifies, a cloathing or dressing with Ribbons, with fine beautiful ornaments: It is the beautiful Ornament of a Christian, and of all the graces of a Christian, it puts off grace, and every action with a grace, it gracest all graces whatsoever, and therefore by how much the more holy, by so much the more humbly shouldst thou carry thy self.

7. Consider the strength of the strongest Christian grows suitable to his strength in humility; if he be humbled, this makes him profitable under afflictions as the Vine under the hand of the Pruner dressing it; this makes him capable of the Word of God, as the broken ground is of seed, and the empty vessel is of water; this makes Christ very welcome and amiable in the eye of the soul, the fairest of ten thousands; this disposes man to every duty, makes the yoke of Christ very easy, the soul never thrives more, then when it is humble under the strength which God hath given it; *he fills the hungry with good things;* but on the other side, if thy heart begin to swell, it is time for God to hold his hand, and turn the Cock, for all that is powred on such a soul, runs over into self-applauding, and is good for nothing: A proud heart, and a lofty mountain, are never fruitful; such a one goes backward, and not forward, he spends on the old stock, and drives no trade at present to bring in more: O the difference betwixt a Christian humble and once grown proud and insolent! when humble he prayed in the sence of his own weakness to get strength, but when proud, he prays to shew his strength, that others may admire him. And O the Justice, if *Hezekiah* like, he once calls in Spectators to see his treasure, that God takes away his Treasure. Indeed if God love him, he may well take that away from him, which takes away his heart from God, and so make him humble, that he may become more strong.

S E C T. XXV.

Of Satans injections by himself.

Satans next assaults we call injections, which are only and immediately by himself. These usually are Satans reserves; when his other assaults prove unsuccessful, then he opens this quiver, and sends a shower of these arrows to set the soul on flame, if not of sin, yet not of terror and horror: These injections are *terribilia de fide, horribilia de Divinitate, terrible things of faith, and horrible things concerning God.* We may call them blasphemies, blasphemous thoughts, which the Devil throws into the fantasies, infinitely against our wills, and by which he sets all within on fire; they are shot in like thunderbolts, as thick and quick as can be imagined, and they cause a trembling, even to flesh as well as the spirit, seeing there is neither pleasure nor profit in them, but a fearful expectation of speedy vengeance. But you may wonder, are ever Christians, Professors, Saints, troubled with such assaults as these? I answer, yes, the most holy hearts are many times most haunted with these horrors, it was blessed Bolton's saying, *That strangers to the ways of God are not much troubled in this kind, or ordinarily vexed with such horrors;* Satan makes as much of his in this world as he can possibly, knowing that he hath time enough, even Eternity it self, to torment them in the world to come; and therefore he is not wont to wield this terrifying weapon against them, save only at some dead lift, or upon some special advantage, as under some extraordinary misery, or in excess of melancholly, to drive them thereby to distraction, or despair, or to hinder conversion, by a diversion into by-ways: But sure I am (saith he) the ordinary object, and special aim of Satans malice in this point, are only those who happily escaped out of his clutches already have, and are fully, and for ever freed from his damning fury, and all deadly hurt. And I know not whether there be any of these, which do not less or more, at one time or other, suffer under this horror; and yet every one of them thinks himself singular in this suffering, and that it is not usual for Gods Children to have such prodigiously foul and fearful thoughts put into their heads which they dare not mention for their abhorred monstrousness, neither think of at any time without trembling. I remember I was sometimes told, that in a Lecture set up at London against the Jewish Religion, and for the conversion of that people, holy Mr. Vines preaching his turn, he argued strongly against the Jews in their horrid blasphemies of Jesus Christ. In conclusion of his Sermon, he seemed to recollect himself, saying, but to whom preach I? to Jews, or Christians? If none be here but Christians, to what purpose shall I refel these Jewish Blasphemies? Ah (said he) have Christians no need of such Sermons? are not Christians sometimes troubled with Satans injections of this nature against the Divinity of Jesus Christ? Alas! for my own part, I know not how to clear my self, but that I tell you, I would kiss the feet of him that would bring me these glad tidings that I should never more be troubled with these injections, that Jesus Christ is not the Messiah, or that Jesus Christ is not God. The Congregation being very throng, and hearing this, they gave out a groan, as if it had run through the Congregation, and had been the groan only of one man; the Relator being present, and affected with it, he told me, he supposed the meaning of that groan was this. q. d. *If thou that speakest, a knowing godly Divine art afraid of these Blasphemies, how much more may we?*

S E C T. XXVI.

Of our wrestling with Satan, as to this assault.

IN this case that we may prevail against Satan, let us learn these Lessons
As—

1. Let us learn (or at least endeavour it) that we may distinguish Satans injections, and those temptations bubbling up from our own heart: Certainly there is a difference, if we could but know, betwixt those fire-balls which are thrown in at our windows by Satan, and those sparks of corruption which fly (as it were) from our own heart, and take fire at our own sinful hearts. These differences are not agreed on by *Gurnal Arrowsmith.*

1. They may be differenc'd by the time when they begin to stir. All the while a man is a stranger to God, and Christ, he is not troubled with such blasphemies, or at least he is not ordinarily assaulted in this manner; but when once the work of Conversion hath newly passed, or is now passing upon the man, when he is coming out of nature to grace, and declares for Jesus Christ against Sin and Satan, then is the time, when ordinarily these blasphemous Suggestions begin to make their apparition, and these Vermine are seen to crawl in the Christians Bosom, a strong probability, that they do not breed there, but are sent by Satan, in a way of revenge, for the Souls revolt from him.

2. They may be differenced by the manner how these Blasphemies arise in Christians thoughts; Satans injections are usually violent and sudden, they come like lightning flashing into the Christians thoughts, before he hath time to deliberate with himself what he is doing; whereas that lust, which is the ebullition of our own hearts, is ordinarily gradual in its motion, it moves in a way more still and suitable to nature, it inticeth the Soul, and by degrees slightly inveigles it into a consent.

3. They may be differenc'd by the effects; for Satans injections usually have a dismal horrour and consternation on the Christians spirit, which reacheth often to the discomposure of the body; whereas that lust which is our own, useth to please us better; We naturally like the conceptions of our own mind, as we naturally love the children of our own loys.

I know some others approve not of these differences, for neither the time, nor their violence, nor their suddenness, nor their independency (which some also make a difference) nor their horrour, nor their unnatural consternation, or terror, are so proper to Satans injections, as that our lusts may not partake of all these accidents: *To say that our lusts may not push out on a sudden, or be independent, or that they may not be unnatural or terrible is hard, saith Mr. Capel.* These differences therefore we lay down but as topical and not as demonstrative: It were happy, if we could be absolutely resolved, that all our blasphemous thoughts were injections of Satan, and not from our lusts, for then we might say, they were Satans sins, not ours, so long as we are passive, and not active in them: And therefore I see no reason but we may study the point, though it be a work too hard for most men to find out.

2. Let us beat them back so well as we may, let us never consent, or approve of them, and we are safe: This may comfort us, whether they come from Satan, or our selves, and upon this ground some would not have us perplex our selves too much with needless queries, which thoughts be Satans, and which be ours, for if we reject them, whether they come from him or us, they are not at all imputed to us. The rule runs thus; *That only is ours, which we accept and assent unto; When I do that I would not, it is no more I that do it, saith Paul;* therefore no more is imputed by God, than is seen and allowed by us; if it come from Satan it is no sin of ours at all; if it come from our lusts, sin it is materially, but not formally, for the guilt is done away in that we do not allow it, but abhor it. *John Climachus* tells a story of one, who being assaulted with a spirit of blasphemy for twenty years, he writ a Letter to a good old man of his sad condition, the master listed, and found out that the poor Monk had been long assaulted, but during that time, had prayed and fasted, was sensible of it, but never consented to it; the old Saint fell a laughing, and coming to the tempted person, whom he found grovelling on the ground, *Come (said he) stand up, and lay thine hand upon my head, which when he had done, thy sin (said the old Soldier of Christ) be upon me, for the time past, and time to come,* which no sooner said, but the sickly tempted man grew healthy and strong, his disease both chronick and acute, immediately vanished, his mind was settled, and Satan avoided: It is the concurrent Judgment of our best Divines, that blasphemous thoughts resisted, and not consented unto, are not our sins but our crosses: or suppose there be any tainture on our parts, yet condemning them in our judgments, and abhorring them with our hearts, Christ's precious blood takes away the venom of all. It was good Divinity, though but ill Poetry, *Tentans non ludit, nisi cum tentatus obedit.*

3. Let us not dispute or reason the case with Satan, but at the very first approach bid Satan avoid: Thus Christ did, when Satan tempted him to fall down and worship him, *Avoid Satan, saith Christ:* The Devil is an old Sophister, of above five thousand years standing, in the School of hideous temptations, and hellish policies; and we are but novices of yesterday, and but a little acquainted with his methods, devices, and depth; and therefore if we will debate this matter with the Devil, we may be more and more confounded;

Rom. 7. 20.

Scalae Paradisi
gradus 23.

founded; surely it is better to bid Satan avant, instead of disputing, there should be loathing, our hearts within us should rise at the injection, and throw it away with detestation, as Christ Jesus did, and then will Satan depart, at least for a season, as he did from Christ.

4. During the hour and power of darkness, avoid solitariness and desert places, there Satan hath the greatest advantage for all his assaults. Is not this the meaning of the Preacher? *Two are better than one, and wo be to him that is alone, if he fall, he hath none to help him up.* When Christ was to be tempted of the Devil, *the spirit led him into the Wilderness:* And why into the Wilderness, but that Satan might have all the advantage against him, in respect of the place? Indeed, no place is free from Satans temptations, *Lot was caught in a Cave, David on his house, Adam in paradise:* We see how busie Satan is with us in our publick Assemblies, yet of all places, none so fit for the Devil as solitary places; *when he is gone out of a man, he walketh through dry (or solitary) places;* and while he is in a man, by way of possession, he carries him *into the Wilderness, or solitary places;* When did Satan assault *Eve*, but when she was alone? When did he assault *David*, but being alone on his gallery? When *Lot's Daughters*, but when they were alone in the Cave? He is a Prince of darkness, and therefore passeth all his exploits in as much darkness, secrecy, and silence as he can. I might instance in ^{*Tatrica Sacra} * others; but give me leave to speak a little ^{page. 8.} of my own experiences in this kind, much of my time I have spent in eminently fatious and publick places, but at last weary of those hurries, jars, envies, pride, discord, and policies, of men in streets and towns, I resolved to spend the remainder of my time, for the most part, in the silent gardens, fields, and woods; there sometimes I was taken with the various tunes of melodious birds, and occasionally they have lifted up my heart in spiritual Songs, and Psalms, and Hymns: But alas, I find these places are not freer from temptations, then they that are more publick; Satan hath his temptations of another sort, and especially his most hideous and horrible injections in such places more then publick. And this more resolves me than all the arguments that ever I read, of the error of those Eremites and Votaries of old, who, to free themselves from Satans malice, and for more holiness, voluntarily forsook the societies of men, and lived by themselves in woods and wildernes; And yet is there no mean betwixt these two extremes? is not society good? and is not solitariness good in their times and seasons? I dare not for a world deny either, and I think he is no Christian that makes not use of both: Hence I say, that in the very time of the assaults, or of Satans injections, it is good to avoid solitariness, as of choice; yet if God, by virtue of our calling, shall draw or lead us into solitary places at such a time, we need not fear, *Jesus Christ was led of the Spirit into the wilderness, to be tempted of the Devil.* If we are led into a wilderness by Divine Providence, and in our calling, and that we run not our selves rashly into a temptation, we may confidently expect a comfortable issue out of it. But herein we had need of caution and direction. 1. For caution, beware that in solitary places we yield not to roving, ranging thoughts, the time there spent, must not be unprofitably spent: Indeed, the heart is a wandering thing, like a mill ever grinding, ever in a motion, take heed then, watch over it, give it not leave to muse unprofitably. 2. For direction, carry we our selves so in solitary places, that we may say with *Scipio*, *we are never left alone, when we are alone; or rather with Christ, I am not alone, for the Father is with me.* There is a sweet liberty (when we are solitary) of conversing with God, there may we make our addresses to him, and sharpen our prayers, and meditate on him, and on his word and works. And thus in a wilderness we may have safety, for as the hills compass *Jerusalem*, so doth the Lord compass his people, whiles they are in his service.

5. We must have a care to avoid Idleness, holy exercises, and the duties of our lawful callings should then be our work: For holy exercises, I commend conferences with others, to ask counsel, to acquiesce in conseil well given, is a present Cure: Prayer also is a duty taught us by Christ, *Lord, suffer us not to be led into temptation, q.d.* Lord rebuke Satan, and restrain his malice, that either he may not cast his hellish wild-fire of blasphemous thoughts into their own minds, or at least that they may be quenched at their first entrance, and not inflame our concupiscence with the least liking of them. And for our particular callings, follow them with all diligence, by this means we shall have no leisure to hearken to Satan, and in them seasonably we serve God our Father, as well as in our general callings.

6. If for all this we cannot be rid of these sad injections, be we not therefore over-much grieved, but seeing they are Satans sins, and not ours, let them pass as they come, without

Eccles. 4. 9.

Mat. 4. 1.

Mat. 12. 43.
Luk. 8. 29.

Mat. 4. 14

John 15. 32.

any great trouble. Some of bold spirits tell us, that in this case we may deride Satan, not haughtily, but holily, as if we should say, *Sir Satan, thou unclean spirit, if thou couldst do me any greater mischief, I know thou wouldst do it, but I regard thee not, for I call on God as my helper against all thy assaults.* The proud Devil cannot endure himself to be contemned, and this holy contempt of Satan, hath proved the cure of some poor tempted souls; as * Gerson affirms.

* Gerson Tom. 3. Col. 442. Et part. 4. Col. 974.

C H A P. V. S E C T. I.

Of the Devils furious Assaults in the End and Period of our Life.

THe fourth and last period wherein Satan assaults or combats with us, it is in the end and period of our life; and in prosecution of this, first we learn some of those depths or wiles of Satan against us, and then practice we those duties that concern us in our wrestling with him at such a time.

* Bolton's discourse of happiness.

His assaults are usually sharpest then, thus * one tells us, *Amidst the variety of Satans methods, he is for the most part constant in one piece of policy, and that is this, he conceals his greatest fury, his most desperate assault unto the last; he reserves his fieriest dart, his deadliest poison, his sharpest sting, until he meet us on our Deaths-bed.* Another of our Worthies, agrees with him, *As evil spirits are ever busie and restless in their assaults, so their last conflicts use to be most vehement, whether it be for that now the Soul is passing out of their reach, or whether it be for that the painful agonies of death yield them more hopes of advantage, since the Soul, whiles it is strugling with those last pangs, must needs have her powers distractedin her resistances: Cruelty, where it would prevail, will be sure to lay most load upon the weaker.* I have often wondered, why all the Saints are not then most troubled; some we see pass out of the world without any molestation, but it is not for want of Satans Will, God hath him in a Chain, and rebukes Satan, and the holy Angels guard the Saints and keep off Devils, otherwise I believe not one should pass out of this world, but Satan would assault him with all his fiery darts; yet as he tempts all in life, so it is the Lords pleasure that in death he should have a liberty to fall on some, and them he assaults with, his fieriest dart, his deadliest poison, his sharpest sting indeed; and of some of these I shall speak.

S E C T. II.

Of the several assaults of Satan at our death.

Bishop Hall of evil Angels.

But what are those deadly machinations which the Devil useth at this time? Here we are at a stand: Alas, we know not the secret projects of silly men like our selves, much less can we attain unto the understanding of all the infernal plots of subtil Devils; such knowledg is too wonderful for us, our clew hath not line enough to fathom thele depths of Satan, yet (as golden mouth'd Hall) *Though we be not able to descry those infinite and hidden particularities of diabolical arts, yet our woful experience and observation hath taught us some general beads of these mischievous practices.* I cannot say I can tell you any of their assaults at such a time by my own experience, for I have not yet passed those pikes and pangs of death, yet may I bring in the experiences of others, and so gues at the variety of Satans assaults at the point of death. For instance, some he moves to an ungrounded confidence in God, others to a distrust, where they have sure grounds of true belief; some he works to a spiritual pride, and over-weaning opinion, others to a defectedness of spirit, so that they cry; *Why art thou cast down, O my Soul?* Into some he throws many needless scruples, affrighting them even from lawful actions; into others he darts presumptuous thoughts, that nothing startles them, be it never so wicked; some he smooths up in the good opinion of their graces, or gracious disposition, others he beats down with a disparagement of the true graces planted in them by Gods own Spirit; some he feeds with a sweet contentment of their own righteousness and gracious actings, others he endeavours to freeze up with a dulness and deadnes in all their duties; some he flatters with an unfaileable assurance of their happy condition, and of their Election unto glory, others he tempts to a careless indifferency, and stupid neglect of their future

future estate; some he objects against, in that the measure of their sorrow and contrition is insufficient, others he persuades, that the least velleity of penitent sorrow, without straining it to any further afflictive degrees of sorrow for sin, is sorrow enough; into some he throws flashes of hell-fire, and presents death to them as the King of terrors; others he turns into stocks and stones, so that they mind neither Death, nor Judgment, nor Heaven, nor Hell, nor any thing of what Eternity that is before them. But because I speak only of believers, and their assaults, this I observe, that most what he either tempts to presumption or despair, either he puffs up poor souls with some ungrounded presumptions of present safety, and future glory, or he casts undate & unjust fears into the consciences of them that are most tender and weak; and therefore passing by all the rest, I shall take notice only of these two assaults, and give directions how to wrestle against them.

S E C T. III:

Of the Assaults of Presumption:

1. **I**F Satan takes this course to tempt us to Presumption, it is usually on this principle, *that our lives have been holy, that we have walked before God in truth, and with a perfect heart, and have done that which is good in his sight.* I will not deny but this may be done: *Hezekiah is not condemned, but commended in this very saying, our duties, and graces, and gracious actings; as to the matter of sanctification, are precious metal, and as they have the Image of Christ upon them, and for them we may bless the Name of God; but as to the matter of Justification, we are to renounce all; and as to the matter of Sanctification, we are to attribute the strength, the power, and the glory of all unto Jesus Christ, and nothing to our selves.* If either we trust to them, or rest on them, or expect salvation in them, or by them, or pride our selves in the exercise of them on our dying beds, it is Satans temptation, and we had need to look to it, and avoid it.

S E C T. IV.

Of our wrestling with Satan in this respect.

VV Which that we may let us observe these rules.

1. Consider, whatsoever good we have done, or howsoever holy we have been, it was not of our selves, but of the free gift and grace of God in Christ: *What have we that we have not received? and if we have received it, why do we glory, as if we had not received it?* It is storied of Mr. Knox, that the night before his death, he slept some hours with great unquietnes, often sighing and groaning, whereupon when he awaked, the standers by asked him how he did, and what it was that made him mourn so heavily? to whom he answered, “In my life time I have been assaulted “with temptations from Satan, and he hath oft cast my sins into my teeth to drive me “to despair, yet God gave me strength to overcome all his temptations: But now the “subtil Serpent takes another course & seeks to persuade me, that all my labours in the ministry & the fidelity that I have shewed in that service, hath merited heaven & immortality, but blessed be God that brought to my mind these Scriptures: What hast thou that thou hast not received? & not I, but the grace of God in me, &c. With which he is gone away ashamed; & shall no more return. And now I am sure that my battle is at an end, & that without pain of body, or trouble of spirit, I shall shortly change this mortal & miserable life, with that happy & immortal life that shall never have an end. *Ob that thus it may be with us, that Gods grace may be all, and we may be nothing:* We are not sufficient of our selves to thing as of our selves, but all our sufficiency is of God.

2. Rest not on any thing on this side Jesus Christ; neither grace, nor duties, nor holiness, are to be trusted upon: It is true, we must hold them fast, in point of practise and obedience, but it is our sin and danger to hold them fast in reliance and confidence; do them we must, but glory in them we must not; we may remember on our death beds what we have done, and how holy we have been in obedience to God, and by the grace of Christ; yea, we may go further and desire God, to remember us concerning them: *Remember me, O my God, concerning this also, and spare*

1 Cor. 4. 7.

2 Cor. 3. 3.

Neh. 13. 21.

*spare me according to the greatness of thy mercy : Nehemiah had done many good offices to the Church of God, and he desires of God to remember him in respect of them; Think upon me, my God, for good, according to all I have done for this people : yet we are not to boast of them, to trust in them, or to expect a reward for them, it is not proper; but *secondarily*, not for all I have done, but according to all I have done: As Christ will reward his Saints according to their works.* So Nehemiah prays, *Lord, think upon me according to all I have done, as being the best witnesses of my inward righteousness but not for what I have done, as if I should merit heaven by my just deservings.* Our Saviour tells us *When we have done all we can do, that still we must say, we are but unprofitable servants.*

Matthew 16:17. *How? unprofitable; this title is given to evil servants. Cast ye the unprofitable servant into outer darkness, & they are all unprofitable there is none that doth good, no not one.* Certainly this shews what our merits are, if God should be

severe: Can a man be profitable unto God? If thou be righteous, what givest thou him? or what receiveth he of thy hands? Take heed then of setting on, or trusting to any righteousness or works of thy own, they are no cause of heaven, and therefore not to be confided in.

Matthew 29:30. *Rom. 3:12.* *Job 21:2,35:7.* *Certainly this shews what our merits are, if God should be severe: Can a man be profitable unto God? If thou be righteous, what givest thou him? or what receiveth he of thy hands? Take heed then of setting on, or trusting to any righteousness or works of thy own, they are no cause of heaven, and therefore not to be confided in.*

3. Roll we our selves on Christ, and Christ alone for life and for salvation. Bellarmine could say, after all his disputes for replying on works, on Saints, & Angels, *surely, &c. the safest way is to rely on Jesus Christ, works, Saints, & Angels, may be some comfort in their way, and at time of death. I would have an especial eye to Angel-protection, of which afterwards; yet I must needs say, that Faith is not content with the presence and assistance of an Angel, except the Lord Jesus Christ be there himself.* When God promised to send an Angel with his people to drive out the Canaanites, *the Israelites mourned, and no man put on his ornaments; they put on blacks, like a loving wife that would have her husband.* What do you tell her of sending a trusty servant with her? nothing will content her but her husband: So when our Faith is set on work, it makes us but sick to tell us of an Angel, except we may have Christ Jesus also, him or none, he is our righteousness, and he will be sure to be our strength: *At what time I am afraid (saith David) I will trust in thee.* Indeed all the Saints are taught the same Lesson, to renounce their own righteousness, and to expect all from the pure mercy of God in Christ, which act of faith is so pleasing to God, that such a soul shall never be ashamed. A Heathen could say, when a bird scared by a Hawk flew into his bosom, *I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me:* How much less will God yield up a soul unto its enemy, when it takes sanctuary in his Name, saying, *Lord, I am troubled with such and such a temptation, but I trust in thee, I rest upon thee for life and for salvation: O take me into the bosom of thy love for Christ's sake!* O cast me into the arms of thy everlasting strength! I have no confidence in my self, or any other, into thy hands I commit my cause, my life, my soul, or whether I live or die, here will I stick, and here will I abide for ever. Oh blessed Soul, that thus avoids Satan, and rolls it self on Christ and Christ alone for its eternal happiness.

SECT. V.

Of the assaults of despair.

But Satan (it may be) takes another course, if men will not presume, he endeavours with might and main to drive them to despair: this is the Gulph that swallows up Souls, & therefore Satan makes sure, if he can but prevail in this assault; & to that end, he sets before their eyes all the gross sins which ever they committed, & all the judgments which those sins have deserved; These he writes (as it were) on the Curtains of their beds, and endeavours as much as he can to keep their eyes upon them.

q. d. Read here the bloody characters of thy scarlet sin, peruse the greatness, the multitude the heinousness of thy transgressions; the word is, that no unclean thing shall enter into the Kingdom of God; and canst thou hope with all thy sins to pass through those golden gates? there shall in no wise enter into them any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; and standest not thou guilty of all these sins? What hope then to enter through those gates into the City? Come, despair and dye, expect nothing but the wrath of the Judge, and the wages of sin, viz. death eternal, both of body and soul.

Thus Satan tempts, he knows that he must now or never prevail, for if their soul once go to heaven, he shall never vex nor trouble them any more.

SECT.

SECT. VI.

Of our wrestling with Satan as to this last assault.

TO this last assault of despair, I have spoken before in *Chap. 3. Sect. 5.* which in this case may be reviewed, yet a few considerations I shall add here, and then I have done.

1. Consider, it is as easie with God, upon true repentance, to forgive the greatest sin as the least, and he is as willing to forgive many, as to pardon one, and his mercy shineth more in pardoning great sinners, than small offenders; as appears in the examples of *Manasses, Magdalen, Peter, Paul, &c.* Moreover, the *Law entred, that the offence might abound, but where sin abounded, grace did much more abound.* O blessed Word.

Rom: 5.20

2. Consider, that Christ is the remedy appointed by God the Father to save sinful souls; if then Satan tell us we are miserable sinners, and must despair, we may answer, *Christ came into the world to save sinners, Mat. 9. 13. Isa. 53. 5. 2. Cor. 5. 21.* This blessed Mrs. Katherine Stubbs wrestled with Satan, as appears in that Dialogue: *How now Satan, what makest thou here? art thou come to tempt the Lord's servant? I tell thee (thou hell-hound) thou hast no part nor portion in me, nor by the grace of God ever shall have, I was, now am, and shall be the Lord's for ever, yea Satan, I was chosen an Elect of Christ unto everlasting Salvation, before the foundation of the world was laid, and therefore thou must get thee packing; thou damned dog.* But what dost thou lay to my charge, thou foul Fiend? *Ab that I am a sinner, and therefore shall be damned:* I confess indeed that I am a sinner, and grievous sinner, both by original sin and by actual sin, and that I may thank thee for, and therefore Satan, I bequeath my sin to thee, from whence it first came, and I appeal to the mercy of God in Christ Jesus: *Christ came to save sinners (as he himself saith) and not the righteous: Behold the Lamb of God (saith John) that taketh away the sins of the world; the Blood of Jesus Christ doth cleanse us from all sins.* And therefore I constantly believe my sins are washed away in the precious Blood of Jesus Christ, and shall never be imputed to me any more. But what sayst thou now Satan? dost thou ask me, how I dare come for mercy? I tell thee Satan, I am bold to come unto him through Christ being assured and certain of pardon and remission of all my sins for his Namesake: For doth not the Lord bid all heavy laden with the burthen of sin, to come unto him, and he will ease them? Christ's arms were spread wide open upon the Cross to imbrace me, and all penitent sinners, and therefore I will not fear to present my self before his foot-stool, in full assurance of his mercy for Christ his sake; what more Satan? dost thou say, *It is written, that God will reward every one according to his deserts:* So it is written again, thou deceitful devil, that Christ's righteousness is my righteousness, his works my works, his merits my merits, and his precious blood a full satisfaction for my sins: O but God is a just God (thou sayst) and therefore in Justice must needs condemn me: I grant Satan, that he is a just God, and therefore he cannot in Justice punish me for my sins, which he hath already punished in his own Son: It is against the Law of Justice, to punish one fault twice; I was, and am a great debtor unto God the Father, but Jesus Christ hath paid the debt for me, and therefore it stands not with the Justice of God to require it again; and therefore avoid Satan, avoid thou fire-brand of hell, and tempt me no more, for he that is with me is mightier than thou, even the mighty and victorious Lion of the Tribe of *Juda;* who hath bruised thy head, and hath promised to be with his children to the end of the world; avoid therefore thou dastard, remove thy siege, & yield the field won, and get the packing, or I will call upon my grand Captain Jesus Christ, the valiant Michael, who beat thee in heaven, & threw thee down to hell, with all thy hellish Train, & devilish crew. — She had scarcely pronounced these last words but she fell suddenly into sweet smiling laughter, saying, now he is gone, now he is gone, do you not see him fly like a coward and run away like a beaten Cock? he hath lost the field, & I have won the victory, even the garland & crown of Everlasting life, not by my own power & strength, but by the power and might of Jesus Christ.

3. Peruse the evidences which in former times we have gathered and kept for such a time as this: Have not many Saints avoided Satan thus, and got the victory? I shall instance in that one, recorded in *Mt. Callamy's Ark,* who

*spare me according to the greatness of thy mercy : Nehemiah had done many good offices to the Church of God, and he desires of God to remember him in respect of them ; Think upon me, my God, for good, according to all I have done for this people : yet we are not to boast of them, to trust in them, or to expect a reward for them, it is not proper, but *secundum*, not for all I have done, but according to all I have done : As Christ will reward his Saints according to their works, so Nehemiah prayes, Lord, think upon me according to all I have done, as being the best witness of my inward righteousness, but not for what I have done, as if I should merit heaven by my just deservings. Our Saviour tells us When we have done all we can do, that still we must say, we are but*

Neh. 5. 16. Matt. 16. 17. Luke 17. 10. Luke 17. 10. Iob 21. 2. 35. 7.

unprofitable servants : How ? unprofitable ; this title is given to evil servants, Cast ye the unprofitable servant into outer darkness, & they are all unprofitable there is none that doth good, no not one. Certainly this shews what our merits are, if God should be severe : Can a man be profitable unto God ? If thou be righteous, what givest thou him ? or what receivest he of thy hands ? Take heed then of testing on, or trusting to any righteousness or works of thy own, they are no cause of heaven, and therefore not to be confided in.

*3. Roll we our selves on Christ, and Christ alone for life and for salvation. Bellarmine could say, after all his disputes for replying on *Wyclif*, on *Saints*, & *Angels*, *trust in Christ*, & *see the safest way is to rely on Jesus Christ*, works, *Saints*, & *Angels*, may be some comfort in their way, and at time of death. I would have an especial eye to Angel-protection, of which afterwards ; yet I must needs say, that Faith is not content with the presence and assistance of an Angel, except the Lord Jesus Christ be there himself. When God promised to send an Angel with his people to drive out the Canaanites, *the Israelites mourned, and no man put on his ornaments*, they put on blacks, like a loving wife that would have her husband. What do you tell her of sending a trusty servant with her ? nothing will content her but her husband : So when our Faith is set on work, it makes us but sick to tell us of an Angel, except we may have Christ Jesus also, him or none, he is our righteousness, and he will be sure to be our strength : *At what time I am afraid (faith David) I will trust in thee*. Indeed all the *Saints* are taught the same Lesson, to renounce their own righteousness, and to expect all from the pure mercy of God in Christ, which act of faith is so pleasing to God, that such a soul shall never be ashamed. A Heathen could say, when a bird scared by a Hawk flew into his bosom, *I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me*. How much less will God yield up a soul unto its enemy, when it takes sanctuary in his Name, saying, Lord, I am troubled with such and such a temptation, but I trust in thee, I rest upon thee for life and for salvation : O take me into the bosom of thy love for Christ's sake ! O cast me into the arms of thy everlasting strength ! I have no confidence in my self, or any other, into thy hands I commit my cause, my life, my soul, or whether I live or die, here will I stick, and here will I abide for ever. Oh blessed Soul, that thus avoids Satan, and rolls it self on Christ and Christ alone for its eternal happiness.*

Exod. 33. 4.

Psal. 57. 3.

SECT. V.

Of the assaults of despair.

But Satan (it may be) takes another course, if men will not presume, he endeavours with might and main to drive them to despair : this is the Gulph that swallows up Souls, & therefore Satan makes sure, if he can but prevail in this assault, & to that end, he sets before their eyes all the gross sins which ever they committed, & all the judgments which those sins have deserved ; These he writes (as it were) on the Curtains of their beds ; and endeavours as much as he can to keep their eyes upon them q. d. *Read here the bloody characters of thy scarlet sin, peruse the greatness, the multitude the heinousness of thy transgressions, the word is, that no unclean thing shall enter into the Kingdom of God ; and canst thou hope with all thy sins to pass through those golden gates ? there shall in no wise enter into them any thing that defileth, neither whatsoever worketh abomination, or maketh a lyé ; and standest not thou guilty of all these sins ? What hope then to enter through those gates into the City ? Come, despair and dye, expect nothing but the wrath of the Judge, and the wages of sin, viz. death eternal, both of body and soul.*

Thus Satan tempts, he knows that he must now or never prevail, for if their soul once go to heaven, he shall never vex nor trouble them any more.

SECT.

SECT. VI.

Of our wrestling with Satan as to this last assault.

TO this last assault of despair, I have spoken before in *Chap. 3. Sect 5.* which in this case may be reviewed, yet a few considerations I shall add here, and then I have done.

1. Consider, it is as easie with God, upon true repentance, to forgive the greatest sin as the least, and he is as willing to forgive many, as to pardon one, and his mercy shineth more in pardoning great sinners, then small offenders, as appears in the examples of *Manasses, Magdalen, Peter, Paul, &c.* Moreover, the *Law entred, that the offence might abound, but where sin abounded, grace did much more abound.* O blessed Word.

2. Consider, that Christ is the remedy appointed by God the Father to save sinful souls; if then Satan tell us we are miserable sinners, and must despair, we may answer, *Christ came into the world to save sinners, Mat. 9. 13. Isa. 53. 5. 2. Cor. 5. 21.* This blessed Mrs. Katherine Stubbs wrestled with Satan, as appears in that Dialogue: *How now Satan, what makest thou here? art thou come to tempt the Lord's servant?* I tell thee (thou hell-hound) thou hast no part nor portion in me, nor by the grace of God ever shall have, I was, now am, and shall be the Lord's for ever, yea Satan, I was chosen an Elect of Christ unto everlasting Salvation, before the foundation of the world was laid, and therefore thou must get thee packing; thou damned dog. But what dost thou lay to my charge, thou foul Fiend? *Ab that I am a sinner, and therefore shall be damned:* I confess indeed that I am a sinner, and grievous sinner, both by original sin and by actual sin, and that I may thank thee for, and therefore Satan, I bequeath my sin to thee, from whence it first came, and I appeal to the mercy of God in Christ Jesus: *Christ came to save sinners (as he himself saith) and not the righteous: Behold the Lamb of God (saith John) that taketh away the sins of the world; the Blood of Jesus Christ doth cleanse us from all sins.* And therefore I constantly believe my sins are washed away in the precious Blood of Jesus Christ, and shall never be imputed to me any more. But what sayst thou now Satan? dost thou ask me, how I dare come for mercy? I tell thee Satan, I am bold to come unto him through Christ being assured and certain of pardon and remission of all my sins for his Namesake. For doth not the Lord bid all heavy laden with the burthen of sin, to come unto him, and he will ease them? Christ's arms were spread wide open upon the Cross to imbrace me, and all penitent sinners, and therefore I will not fear to present my self before his foot-stool, in full assurance of his mercy for Christ his sake; what more Satan? dost thou say, *It is written, that God will reward every one according to his deserts?* So it is written again, thou deceitful devil, that Christ's righteousness is my righteousness, his works my works, his merits my merits, and his precious blood a full satisfaction for my sins: O but God is a just God (thou sayst) and therefore in Justice must needs condemn me: I grant Satan, that he is a just God, and therefore he cannot in Justice punish me for my sins, which he hath already punished in his own Son: It is against the Law of Justice, to punish one fault twice; I was, and am a great debtor unto God the Father, but Jesus Christ hath paid the debt for me, and therefore it stands not with the Justice of God to require it again; and therefore avoid Satan, avoid thou fire-brand of hell, and tempt me no more, for he that is with me is mightier then thou, even the mighty and victorious Lion of the Tribe of *Juda;* who hath bruised thy head, and hath promised to be with his children to the end of the world; avoid therefore thou dastard, remove thy siege, & yield the field won, and get the packing, or I will call upon my my grand Captain Jesus Christ, the valiant Michael, who beat thee in heaven, & threw thee down to hell, with all thy hellish Train, & devilish crew. — She had scarcely pronounced these last words but she fell suddenly into sweet smiling laughter, saying, now he is gone, now he is gone, do you not see him fly like a coward and run away like a beaten Cock? he hath lost the field, & I have won the victory, even the garland & crown of Everlasting life, not by my own power & strength, but by the power and might of Jesus Christ.

3. Peruse the evidences which in former times we have gathered and kept for such a time as this: Have not many Saints avoided Satan thus, and got the victory? I shall instance in that one, recorded in Mr. *Callamy's* ark, who

reports of her thus: "I knew (saith he) a very godly woman, who in her life time had taken a great deal of pains to compose and write down her evidences for heaven, and who also kept a diary of her life, & wrote down how she spent every day, it please'd God to withdraw himself from her for a while, and to let the devil loose, who tempted her to despair, told her she was an hypocrite, and formalist, and had no true grace in her; she sent for me, made her bitter complaint to me, & sadly bewailed her condition; then she told me (which before I knew not) how she had spent her life, how careful she had been in searching her wayes, in observing how she spent every day, & how exact in collecting evidences for heaven. The book was sent for, I read a great part of it to her, & took much delight & content in what I read, & it pleased God to come to her with comfort in the reading of it. She shewed her staff, and her bracelets, and thereby quenched the fiery darts of the devil.

4. Improve the comforts and precious promises which are more suitable to our conditions, I shall instance in these, — Behold Satan hath desired to have you, that he might sift you as wheat, but I have prayed for thee, that thy faith fail not. — For I am persuaded, that neither Death, nor Life, nor Angels nor Principalities, nor Powers nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. — Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them upon the Cross, and so through death hath destroyed him that had the power of death, that is the devil, that he might deliver all them which for fear of death were all their life subject to bondage. — And the God of Peace shall bruise Satan under your feet shortly.

Rom. 16. 20. Duke 22. 31. 32. Rom. 8. 38. 39. Heb. 2. 14. 15. The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. His rage is greatest, when his time is shortest, even as the darkness is greatest a little before day, but this is a sign that a calm is at hand; the devils grand temptations, are messengers of his retiring, as when the strength of an enemy is wasted, he will make one or two furious assaults against the Castle, and then he raiseth the siege: And is not this the voice of Christ, Come unto me all ye that labour, and are

Matthew. 11. 28. Revel. 12. 12. heavy laden, and I will give you rest? Sooner must God deny himself, or disrobe himself of the brightest beam of his glory, & of the fairest flower in his Garland of Majesty which is his mercy, before he deny pardon of sin to the truly penitent: Thou sayst thy sins are as black as hell, as red as blood, as foul as Sodom, yet saith Christ, Come and welcome. But above all others, methinks there is one promise which is able to put life and fresh vigour in the most dispairing soul: Let the wicked forsake his wayes, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon, for my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord: For as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts. Thus the Lord draws his people to the Fountains of grace, and drives them from despair, by a consideration of his transcendent and unlimited mercies: It seems they had reasoned thus, We have been so wretched by rebellions, that there is no returning unto him, there is no hope of pardon: What, saith God, will you measure my mercy by your mercy? why, there is an great odds between my wayes and your wayes my thoughts and your thoughts, i.e. between my mercy and your conceits of my mercy as there is distance between heaven and earth. O golden promises!

5. Pray earnestly that now the Lord may step in, and help us by the power of his might. This was the way of the Saints of old, the holy Sister of Basil, and Melania, whom Hierome magnifies for their sanctity, besought God with great fervency, that those envious spirits might not hinder them in their last passage: And devout Bernard to the same purpose, when he drew near his end, he sued to his friend for his earnest prayers, that the heel of his life might be kept safe from the Serpent, so as he might not find where to fix his sting: Arm me for my last brunt (prayed divine Hall) O my God, st and by me in my last combat, make me faithful to the death, that thou mayst give me a Crown of life. Why thus let us Pray in this case of despair: Remember me, O God, according to the multitude of thy tender compassions, and blot my iniquities out of thy remembrance for thy Names sake, impute not unto me those hellish thoughts suggested by Satan, which through thy grace I detest unfeignedly under which I desire to be humbled, and from which I beg to be delivered: Return, O Lord, cause the light of thy countenance to shine upon me, refresh my parched soul with the sense thy mercy, dispel the mists of this black temptation, rebuke Satan and

and restrain his malice : Thou art the God of peace, tread Satan I beseech thee, under my feet shortly ; that with a quiet and cheerful spirit I may finish my course : Oh plead my cause against the enemy of my Soul, and of thy glory ! Lord how long wilt thou look on ; rescue my soul from these fiery assaults of the wicked one, I am sore troubled, I am bowed down greatly, I walk in heaviness all the day long, my heart panteth, my soul is exceedingly disquieted with temptations, this thou hast seen, O Lord, keep not silence ; O be not far off from me, stir up thy self, and awake to my judgment, curb and chain up Satan, that he may molest no longer, and strengthen thy poor servant, that through thy might I may conquer and triumph over him: *And Psal. 55.9.10. my soul shall rejoice in the Lord, it shall rejoice in his Salvation; all my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and needy from him that spoileth him?*

6. Above all, take the shield of Faith in Jesus Christ, wherewith we shall be able to quench *Eph. 6. 16.* all the fiery darts of the wicked : Our Faith will do wonders, if thereby we take Christ Jesus and set him against the Tempter, we are not so weak in the hands of Satan, as Satan is in the hands of Jesus Christ ; turn him then over, to Jesus Christ, and let Christ alone with him : Thus did the aforesaid Mrs. Brettergh, after a great conflict with Satan ; *Satan* (said she) reason not with me, I am but a weak woman, if thou hast any thing to say, say it to my Christ, he is my Advocate, my Strength, and my Redeemer, and he shall plead for me. It was the speech of Tulerus, one that Luther prized above all, *Though* (said he) the Marriners make use of their Oars in the time of calm, yet when a storm comes down, the Marriners leave all and fly to their Anchor : So though at other times we may make use of resolutions, vows, &c. yet when the storm of temptation comes down, nothing then so good as to fly to the Anchor of Faith, or to cast the Anchor of Faith into the vail ; then Christ, and none but Christ, Lord though thou slayest me, yet will I trust in the : And Satan though thou slayest me, yet will I keep to. * *Bret. Tom. 5. Jesus Christ.* * I remember a story of one Christopher Haff, a Senator of Halens in *in his life dedicat*, Svevia; who lying on his deaths-bed, one like a Scribe, or Scrivener, appeared to him, who bringing paper, pen and ink, sat down at the Table, and in this manner speake to the sick man, O Christopher, number all thy sins in their order, whichever thou committedst, for I am sent of God that I may write them down, and carry them to the Tribunal, where thou must shortly give an account. At these words, the dying man lifting himself up in his bed as well as he could, knowing that now he had to deal with Satan, he answered boldly, If I must number my sins, first then write over them the title, and let this be it, *The Seed of the Woman shall bruise the Serpents Head;* and to this title (said he) do thou under write all my sins : The devil in his feigned habit, no sooner heard this answer, but presently he vanished. What, is Satan busie to work our souls into despair ? let us then stir up our selves to believe, and rowl our souls upon Jesus Christ for life and salvation, and Satan will avoid. *Gen.3.15.*

7. Mind the witness of the spirit, either in former times, or at this time. Sometimes when Satan is most busie, the Lord steps in with his own testimony, and stops the Lions mouth, that he can say no more : Surely this should be minded. And this linds me of those horrid temptations which my dear & Reverend Brother M. Edw. Gee had on his deaths-bed : At that time of his last sickness I went to visit him, and I found him as full of spiritual ravishings and heavenly joyes as (I thought) his hearts could hold, he expressed them so largely, in a continued speech, for a long time that I could do nothing all the while but admire, & give God the glory. But about two hours after I had left him, & was gone, Satan began his assaults of diffidence and despair, thrice he assaulted him, & nothing was seen or heard by the witnesses waiting on but that at the first time Master Gee said, *Away with thee, away with thee, thou Accuser of the Brethren, God confound thee.* And when Satan assaulted him the second time, he said, *Who is he that condemns ? it is God that justifies : And I know that God will tread Satan under my feet, he that is in me, is stronger then he that is against me.* And when Satan assaulted him the third time, he said, *Now have we beaten him, I am nothing; but what I am, I am by the grace of God :* Whether at this time, or at another, was a very remarkable temptation, and I shall decclear it (as it is given in to me) in Mr. Gee's own words : A Minister, and some others being with him, he told them thus. — *I was praying (said he) to God my merciful Father in Christ Jesus for the main thing, viz. that he would strengthen and perfect, and give me life everlasting : To which purpose I used that Scripture in Psal. 138.8. The Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for ever*

ever forsake not the works of thine own hands. — *And, then (said he) the devil came to me, and suggested thus: It's true, thou prayest, and usest Scripture as an argument in prayer, and thou sayest, thou believest, but God will give mercy only to them that are true believers: And now what proof or evidence canst thou give me, that thou art a true believer? Upon this, said Mr. Gee, I was in a most woful condition, and it was far worse with my soul than any pangs of death; I was full of barrour, and terror, so that I was ready to tumble off my bed into the grave, yea, into the pit of hell, and I was ready to cry out, Oh damned wretch that I am! And I was the more full of horrour, because I had said so much of my assurance and joy to them that were about me before: But this temptation lasted but a while: For 1. God, my most merciful Father in Christ Jesus, came in to my Soul with his testimony. And 2. Christ, my most blessed Redeemer, came into my soul with his testimony. And 3. The spirit my Sanctifier, came into my soul with his testimony, and they write their testimony in my heart, as if I should write upon paper with a pen and ink, and God, my most merciful Father, enabled me to say to Satan, thou implacable and irreconcileable enemy of my soul, away with thee, away with thee, its true what thou sayest that none but true believers can receive any comfort and strength from God; But see thou here, I have a three fold testimony, that I am a true believer; God my most merciful and heavenly Father, Christ my most blessed and dear Saviour, and the Holy Spirit: I have these three witnesses, and therefore away with thee. And now (said he) the Devils mouth was stopped, and my soul triumphed: so that I had a fuller testimony of the Spirit after this conflict, and more joy then ever I had in all my life, as I remember, nay I had more joy then I can conceive, or an Angel can express. I tell this (said he) for Gods glory, and for your good; and I pray you tell it to others, that so they may know what malice and spight the Devil bears to their Souls, and likewise that they may be comforted as I was. And if the Lord deals thus with any of us, if he come with this seal, Oh let us mind it; and make the same use of it as he did, in repelling Satan, and then we may expect the same he had, both victory, and joy, and triumph.*

Soli Deo Gloria:

